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No. 1085.
[New Issue.]

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LITERATURE.

Buddhism Primitive and Present in Magadha and in Ceylon. By R. S. Copleston, D.D., Bishop of Colombo. (Longmans.)

BISHOP COPLESTON has every qualification for writing on the subject he has undertaken, except that of complete scientific disinterestedness. But such disinterestedness was neither to be expected nor desired in a missionary bishop; and this bishop at any rate has frankly disclaimed it in his preface. "The questions raised," he observes, "are not for him open questions." They are closed by his confession of the Christian faith. Subject to this deduction if such it be, we may take the book as the evidence of a sound Oriental scholar respecting the true character of primitive Buddhism, and as the evidence of a shrewd observer who has resided many years in the country respecting the practical working of modern Buddhism among the most faithful guardians of its original documents.

What Bishop Copleston has to say about the original teaching of Gotama goes to confirm the accounts derived from a study of the same sources by Profs. Oldenberg and Rhys Davids. He may differ from those distinguished authorities in some minor details, but the general impression left is the same. What the young Prince of Kapilavasthu taught was materialistic or agnostic pessimism pure and simple; and his scheme of salvation was a method of escaping from existence itself. No references to gods or heavens should deceive us as to the essential character of the system. They are unmeaning survivals from Hindu mythology. Extinction remains preferable to any heaven and to the life of any god. Such a system, taken in itself, can give no support to morality, but rather tends to undermine it. For morality, or at least that element of it which is most permanent and universal, does not tend to diminish or to weaken life, but to make it richer, more complex, and more abundant. Moral rules have, in fact, been constructed on the understanding that existence is not a curse but a blessing, that happiness is a positive quantity, and that to promise a larger amount of it continued through a longer life is the most effectual of all incentives to right conduct. But if legislators and teachers have been mistaken on this point, if existence itself is, as Gotama held, the one great evil whence all other evils proceed, it needs, one would think, no very deep reflection, no very elaborate system of regulations, to enable us to get rid of it. The door is always open, as the Stoics

observed; and even those who have not resolution enough to make their exit at once, will in a few years be shown out of what they are pleased to call the City of Dreadful Night by the laws of the city itself.

Nevertheless, it is notorious that Buddhism, alone of all religions, has been made the basis of a moral code that for purity and exaltation can compare not unfavourably with the ethics of Christendom; and to the beauty of some of its maxims Bishop Copleston himself does ample justice. Honesty, truthfulness, chastity, sobriety, forgivingness, and universal beneficence are Buddhist obligations; and humanity to animals is inculcated to an extent not paralleled in any other but Bentham's system.

What is the explanation of this astounding paradox? How came men to gather such grapes from thorns and such figs from thistles? The answer is, I conceive, that these fruits did not really grow on the innutritious and prickly stock of pessimism, but were merely grafted on, or rather tied to its branches. For this purpose two distinct methods were employed. The first is very clearly described by Bishop Copleston. He calls it the doctrine of impermanence.

"On the conviction that all things are impermanent depends that sense of distaste which drives men to lead ascetic lives, to enter the community, or, if laymen, to prepare for death by obtaining merit. To awaken and maintain that sense of distaste are instituted all the processes of meditation, especially the favourite one on the foulness of the body. . . . Closely connected with the impermanence of outward objects is the unreality of the personal self—a doctrine which has practically influenced the moral system, and one which is a special topic of meditation" (p. 129).

The Bishop admits that the feeling of physical disgust has also been wrought in in some phases of Christian asceticism for the purpose of effecting detachment from the desires of the flesh; but he contends that what was morbid and exceptional in Christianity has been normal and habitual in Buddhism. What I wish to observe is that the whole method of self-mortification, besides its incidental unpleasantness, implies the negation of that morality which it professes to strengthen. If life and all the natural pleasures connected with its continuance are either worthless or deleterious, then there can be no harm but rather good in depriving people of them. And that is a peculiarly unfortunate method of reforming society, which induces its most virtuous members to withdraw into celibacy and solitude, while the worst are left to propagate the species *ad libitum*, and to corrupt it by their vicious conversation.

The second method for giving a moral application to the speculative principles of the system is much more original, and may indeed be called unique. We used to be taught that Gotama took the doctrine of metempsychosis from Brahminism, and that he offered his own religion as a means of salvation from the endless transmigrations through a cycle of existences, most of them very painful and none really enjoyable, to which the soul that still clung to life was condemned; while for those who

could not find in the prospect of ultimate annihilation a sufficient motive to right conduct, a more appreciable sanction was provided in the shape of retaliatory punishments that were to befall them in another life for the crimes they had committed in this. But Buddhism, as we have seen, so far from teaching the immortality of the soul, refuses to admit the existence of any soul at all, and lays especial emphasis on the unreality of the personal self; hence it cannot possibly include such a doctrine as that of metempsychosis. Nevertheless, its chief ethical sanction is a doctrine so closely modelled on the old Hindu belief that there is good ground for the popular confusion between the two. This is the great principle of Karma, which may be briefly described as metempsychosis adapted to the requirements of a materialistic philosophy. It has been well explained by Prof. Rhys Davids, and also with sufficient clearness by Bishop Copleston, whose words I now quote:

"There is at work in the world a force by which these elements on which life depends, these faculties and characters—form, consciousness, sense, perception, mental energy—tend to recombine. No sooner has a man died, and his life-elements been scattered, than they enter, under pressure of this force, into new combinations. A new life is the result. There is a fatal tendency to reproduce life (its name is *karma*), a fatal attraction by which the elements of life cling to one another. And so, no sooner is a man dead, by the dissolution of his life-elements, than he comes into being again, by their recombination. For during life he has set in motion that fatal force—all lives set it in motion, and the world is full of it—(the consequence of action) which causes recombination. It remains, after the man is dead, as a kind of desire for new life, and animates, as it were, with the desire to recombine those broken elements of life" (p. 114).

The new combination is not necessarily another man; it may be a deity or a dog, according to the general direction impressed on the Karma through the whole line of antecedent existences. And the supreme object is to bring the chain to an end by entering on Nirvana.

If Gotama, or anyone else, ever seriously put forward this fantastic fiction as a true theory of life, one can only say that his notions of evidence were, if anything, rather below those of primitive man, and that the persons who import this sort of rubbish into Europe as the last word of human wisdom ought to be sent to an intellectual reformatory for seven years. If, on the other hand, as seems more probable, it was intended, like the fables in Plato's *Republic*, as an incentive to good conduct in the minds of the ignorant and credulous multitude, one can only describe it as a receipt for catching "the storm-birds of passion" by putting salt on their tails. A man who checks the indulgence of his desires because he cares about what will happen to a being, whether dog, deity, or anything else, that can only come into existence as the result of his own dissolution, shows an amount of disinterestedness and unselfishness adequate to the requirements of the most exacting altruistic morality that has ever been framed. If ever there was

preaching to the converted, Karma was the text of the sermon.

It was far less as a speculative teacher than as the founder of a new religious order that Gotama made such a deep and lasting impression on the Eastern world; and the history of Buddhism, at least in Ceylon, seems to be little more than a history of this order. That it should sink at last into the foulest corruption was just what might have been expected from any system of monasticism unquickenened by perpetual contact with the civilisation that Europe has inherited from Greece and Rome; and, according to the Bishop of Colombo, the Sinhalese monks are very corrupt indeed. "Very few monks are chaste; many go to women in the villages; very many are guilty of nameless vices" (p. 459). A monk living in the country districts does no good to the neighbours on whose charity he subsists; nor is he expected to do any. The only real religion of the people in these parts is a belief in maleficent demons, and "for all practical purposes a Kapurāla—an exorcist or devil-priest in the next village—is the pastor of the flock." Things are different at Colombo, where of late years there has been a great Buddhist revival, due, as the Bishop seems to think, partly to contact with Christianity, partly to the enthusiasm for primitive Buddhism excited among European scholars by the study of its ancient literature, and carried back from Europe to Ceylon. But, according to our informant, its humanitarian precepts leave the conduct of the people unaffected.

"In case of an accident, it is often impossible to persuade a bystander to help. A man may lie by the roadside and entreat passer-by after passer-by to help him out of the sun into the shade, and not one will stop" (p. 481).

On this point Prof. Max Müller has attempted to turn the edge of the Bishop's charges, but not, I think, with success.

Of late years it has been the fashion in certain circles to exalt Buddhism at the expense of Christianity, or even to represent it as the original of which Christianity is a defaced and imperfect copy. Such pretensions must be peculiarly irritating to a missionary bishop, especially when he finds that they are taken up by the native press of his own diocese; and a good deal of the present volume seems to have been written with the object of putting them down by an authoritative statement of the facts. In this respect, at least, Bishop Copleston seems to have been entirely successful. The fundamental principles of Buddhism are, as he says, "all false." True or false, they give no warrant to what is good in its moral teaching; and that teaching has no appreciable influence on the conduct of a people which it has had every opportunity of penetrating for the last two thousand years. In view of such facts, the sickly enthusiasm for a sickly religion becomes mischievous as well as ridiculous. It is all very well for highly educated persons living in London to reply, when asked why they do not go to church, "because we are Buddhists"; but what is play to them may be death to the civilisation of Ceylon.

ALFRED W. BENN.

England in Egypt. By Alfred Milner. (Edward Arnold.)

"C'EST le problème des tous les âges," said a wise Frenchman ten years ago, when asked what was to be the future of Egypt. Mr. Milner says much the same thing, when he declares that Egypt is "the land of paradox." The obvious cause of anything is sure to have nothing whatever to do with the result; and perhaps the best training for arriving at a complete understanding of Egyptian politics were to read carefully, and annotate fully, the libretto of a Savoy comic opera or *Alice in Wonderland*. And as to-day interest seems to be on the increase regarding the work of England in Egypt, and the papers are full of more or less authoritative comments, Mr. Milner has chosen a favourable moment for the appearance of his thoughtful chronicle and study. The philosophic inquirer has at last had placed in his hands a text-book of extreme value. And the conclusion arrived at after some four hundred pages of closely reasoned matter is inevitable, since the book is a series of faultlessly reasoned arguments why English influence should still be allowed to remain paramount in the valley of the Nile.

For those to whom Egypt is interesting, quite as much for artistic reasons as from the weird ingenuity of its politics, this conclusion is not at first particularly agreeable. A stroll down the Sharia Mehemet Ali is quite sufficient to make the most determined supporter of civilisation and progress pause, if he has any regard for the beautiful and the unique. For in this horrible example of European interference every building is ugly, without individual character, without even the plausible excuse of being useful. The arabesques and mushrabeyas of an older day are supplanted by blue plaster of a peculiarly offensive tone; and the only mural decoration is a succession of puerile chalk drawings, in outline, of railway trains and steamboats. It requires a stern, sensible critic like Mr. Milner to reconcile us to these things, who weighs scrupulously the losses and gains in the scales, and calmly points out to us how considerably the latter exceed the former.

After a rapid survey—all too brief, for the narrative is excellent, and the facts are not sufficiently well known, since the memory of the public is short—of the events following the deposition of Ismail, Mr. Milner begins his account of the reforms achieved as a result of the British occupation. What he would chiefly impress on his readers, for herein lies the virtue and very necessity of that occupation, is that it has been the successful endeavour of the Khedive's English advisers to emancipate, gradually, the fellah from the tyranny of his oppressors. At their instigation the corvée and the kourbash have been abolished, and for the first time for centuries the peasants are to be seen working as free men, receiving wages both sufficient and regular: a revolution that is in itself a complete justification of our presence in the Nile Valley. Mr. Milner claims that his story is wonderful as any tale in the matchless

Thousand and One Nights. Nor is the boast unreasonable, for he goes on to show how the country has been raised from bankruptcy to wealth; how a system of education has been established, imperfect only through the opposition of France and Russia; and how by skilful irrigation works, the impetus given by French engineers being gratefully recognised, the producing power of the land in the Delta has been nearly doubled.

With regard to the charge heard frequently of late, at home and elsewhere, that England has broken her pledges to the other Powers, after, somewhat unkindly, giving the words of the text on which this charge is founded, Mr. Milner quotes authorities, native and foreign, who declare emphatically that if the British troops evacuate Egypt, these good results will certainly disappear. Egypt is not yet used to good government, and many vested interests are hurt by its introduction. Naturally, then, there is some opposition that would become dangerous if given a chance of asserting itself. The members of the American Mission do not conceal their fear that the terrors of Arabi's time would be revived. This chance is denied so long as British forces inhabit the barracks of Ras-el-Tin and Kasr-el-Nil. The more firmly good government is established, the more certain it is to continue. And the Egyptian likes good government when he can get it; and being an essentially peaceful creature, asks only to be allowed to pursue his labours quietly and to spend what he earns in his own way. Mr. Milner, I think, after some experience of my own, underrates the gratitude the peasant feels towards England. "I like the English," more than one fellah has remarked in my hearing, "because I am a poor man, and since they came I have been allowed to keep what I earn." But Mr. Milner's carefulness not to overstate his case is one of the most valuable attributes of his book. It is only necessary to compare his pages with those of any recognised French writer on Egyptian affairs to realise how overwhelmingly powerful his arguments are, not only on account of what they say, but on account of their reticence. When last in Egypt, on asking a French barrister, well known as an advocate in Cairo and Alexandria (Mr. Milner has mentioned him more than once) for the best readable account of French work in Egypt, he recommended me Pierre Giffard's *Les Français en Egypte*; and his advice was good. M. Giffard's book should be read side by side with Mr. Milner's, for though written nine years ago, its arguments, bereft of their admirable rhetorical quality, are even now doing duty in the Franco-Egyptian journals of Cairo and Alexandria. Mr. Milner candidly acknowledges, and thereby takes the wind out of French sails, the immense debt Egypt owes to France. He would at once recognise the half-truth and something of pathos in M. Giffard's remark:

"L'Egypte a été civilisée, organisée par des Français, uniquement par des Français. L'Egypte est la fille adoptive de la France et à chaque pas le voyageur évoque dans la vallée du Nil le souvenir de la France et d'un Français."

The rulers of Egypt, from Mehemet Ali to

Ismail, have delighted to honour and learn from the French. Nor is this wonderful, when we remember that a democracy, in proportion to the contempt it shows for its own hereditary rulers, generally becomes fulsome in its praise of the princes of foreign nations. We have had examples of this curious anomaly in "These States"—as they delight to dub themselves—of a no less startling character. Moreover, it must not be forgotten that in the graces and courtesies of social intercourse the French and eminently polite Easterns are akin; and that the qualities of Englishmen, though useful on the battle-field or in official work, are in many ways an impediment to their success. But probably the very fact that the French have always been the most loyal eulogists of the Khedives, explains why one's native servant hates the French only less heartily than he hates the Turk. The fellahin certainly never benefited by French influence. Though the country was improved, the people had no reason to rejoice; for only the Pashas and the French grew any the richer. M. Giffard scarcely attempts to deny the cruel waste of men and money, and tries to persuade us it was unavoidable and necessary. Yet Mr. Milner can honestly aver "The decrease of the burdens is the cause of the increase of the revenue."

Ten years ago the French had a great chance of making their influence permanent. They lost that chance, and, being as sensitive as they are brave, have been irritated ever since. Had Gambetta remained in office ten days longer, there would be no bitterness between France and England. So Mr. Milner is politic in referring to French dissatisfaction sympathetically and soberly, even when our wisest reforms are treated with hysterical ridicule or cynical contempt. Ridicule and cynicism are God's gifts to the unsuccessful.

It would be impossible to do full justice to Mr. Milner's work in the space at my disposal; for in addition to its political value, it possesses fine literary qualities. Though often treating of the most difficult and intricate matters, which it were impossible to understand without considerable effort on the reader's part, he holds one's attention completely. And when he has an opportunity, and he frequently has, he reveals a real sense of humour. Nothing could be better than his description of the events revolving round the arrival and reading of the Sultan's Firman early last year. Many a writer of farcical comedy will envy his lightness of touch. Concerning his own invaluable services to Egypt, Mr. Milner maintains an honourable silence. But in this book he has presented us with so far-seeing and accurate an account of a fascinating problem that I, for one, am prepared to assert that he is the modern Oedipus, and has answered for us the hitherto unanswerable riddle of the sphinx.

PERCY ADDLESHAW.

Twenty Years in Parliament. By W. McCullagh Torrens. (Bentley.)

THIS book is very personal, and very interesting. It might be entitled "The Ups and Downs of an Independent Member," or

"The Political Adventures of an Irishman in England." Mr. McCullagh Torrens, throughout his useful and highly honourable career in Parliament, preserved his inborn Irish nature so far as to be "agin' the Government" when the party with which he sided was in power, on occasions of such critical importance as to make him a man of mark with political whips, and a not unwelcome acquaintance with chiefs of the party to which he was nominally opposed. His anecdotes are good, new, and obviously true—a great matter in a book of reminiscences. No one who knew anything of the late Duke of Somerset will doubt as to the reply he made to Palmerston's repeated request, that the brother of a great supporter might have the command of a ship. "Very well," said the First Lord of the Admiralty, "I will give the order to-night, and you will lay my resignation to-morrow before the Minister." Lord John Russell never made an unparliamentary joke, and that recorded by Mr. Torrens is no exception. A teller was absent on his honeymoon, at which some unkindly grumbled. "No, no!" said Lord John, "no man is bound to kiss and tell."

Mr. Torrens's independence has been largely justified by success. But perhaps there are no public services which yield so little in the way of permanent reward as those rendered by a private member of Parliament. He it was who initiated the lodger franchise. The London School Board, in its present form, arose from an amendment moved by Mr. Torrens to Mr. Forster's Bill of 1870, and more than twenty years have not entirely quenched the disappointment which he felt in not being called to the chair of the new Board. On the difficult matter of extradition, Mr. Torrens gave unequalled services, and when the Bill of 1870 was passing through the House of Commons, the Attorney-General who had charge of it, turning to the member for Finsbury said, "This is your Bill."

Mr. Torrens won and held the vast constituency of Finsbury by political independence. He gained votes from all classes and parties to a degree impossible for a more strictly party man. Disraeli regarded him as a useful acquaintance, and some of the best parts of this book refer to that master of epithets and epigrams. Since Lord Russell's *Recollections and Suggestions* we have read no pages so gossipy in style, so unstudied in arrangement and transition. Mr. Torrens passes with nothing but a full stop from Pitt and Fox to Spurgeon on "Candles" at the Arundel-square Chapel. On taking the chair, he endeavoured to obtain a hint as to the line of the address, and was met with the reply:—"Haven't a notion—just as the maggot bites." It is a pity that so few of the witty sayings of Bernal Osborne have been preserved. Here we have two or three, and by no means of the best: "Not the right time," urged a Tory member, feebly obstructing a Bill by Mr. Gladstone, who then sat for a metropolitan burgh. "Not the right time, sir," exclaimed Osborne; "we take our time from Greenwich!"

In 1871 Mr. Torrens was instrumental in abolishing antiquated and obsolete procedure

between the Lords and Commons, and to him was due the Act of that period for registration of friendly societies and for improving the law relating to building societies. In 1872 he received and declined the only offer of salary which came in the twenty years. Mr. Torrens preferred Finsbury to an appointment as Charity Commissioner, and also declined a riband of the Order of the Bath.

When Mr. Gladstone introduced his University Education Bill for Ireland, which, to make religious peace, "proposed to omit the chairs of moral philosophy and modern history from the curriculum," Mr. Torrens joined with Fawcett and a few others in a hostile and fatal vote. His career might possibly have been less wayward, but his writings would have been less interesting, had he not possessed and valued the acquaintance of Disraeli, who, in his early years, would often say; "Whatever you may hear of me, remember I am always two things—a Radical and a Jew." Possibly it was owing to this influence that Mr. Torrens voted for the credit of six millions in 1878. Privately, Disraeli said:

"For the rest of this century our only competitors for power are Russia and America. Both are ripening for the day of outburst, against which it would be useless and pitiful in us to rail. If the youth of the country are not brought up to recognise the price of envy, we must always be liable to be called upon to pay for national greatness; we shall never be secure."

Disraeli met him in Grosvenor-square when Indian regiments were ordered to Suez, and asked what was said and thought of the news. Mr. Torrens replied:

"I agree with an eminent Whig friend that the summons of a corps from India is like the act of a man who wishes to show a wanton assailant that he has a left as well as a right arm. 'That's it exactly,' Disraeli rejoined, 'and that's what I mean to say. My hope and object is not only to keep the Empire together in drowsy times of peace, but to quicken a common feeling of duty and ambition in time of war.'"

Another time Disraeli, leaning on Mr. Torrens's arm, passing the corner of "that famous eminence," St. James's-street, came upon a bishop, who took off his hat and bowed very low:

"Disraeli looked hard at me, as if curious to know what I thought of the egregious obeisance, and then said, 'I made him a bishop, but I forget his name.'"

"He has the eye of a madman," muttered Bright, looking at Parnell. Of Bright, too, Mr. Torrens records a very characteristic remark. When Frederic Lucas, his brother-in-law, had joined the Roman Catholic Church, Bright asked:

"Well, Frederic, how is your new superstition," and was met with the reply, "Better, John, I think, than the old hypocrisy."

Of Forster, as Chief Secretary, Mr. Torrens's judgment is terse and true:

"To deal with a people, or rather with two jealous and suspicious communities engaged in life and death grapple, the lack of amenity, courtesy, and lightness of touch added undoubtedly to the fret and fever of the hour."

We have given enough to whet the

appetites of readers for these interesting reminiscences. Mr. Torrens has made no laborious efforts in the way of accuracy. Mr. Gladstone did not announce the arrest of Parnell "at a great dinner in the City," but at the presentation of an address to himself in the Guildhall. Sir John Gray's name, as his brother-in-law should know, was not spelt with an "e," nor was that of Sharman Crawford. Mr. Torrens has done the State some service, and he knows it, but he makes no vain or unreasoning claims upon public attention or gratitude. He knows and exhibits the perils and penalties of independence; and though his book cannot be read without pleasure, it may serve, according to the taste of the reader, as a warning or an encouragement.

ARTHUR ARNOLD.

"GOLDEN TREASURY SERIES."—*The Art of Worldly Wisdom*. By Balthasar Gracian. Translated from the Spanish by Joseph Jacobs. (Macmillans.)

FEW writers have had more alternations of fame and neglect than Balthasar Gracian, the Spanish Jesuit. At their first appearance, and throughout the seventeenth century, his works seem to have met with great favour, and some of them, under various forms and titles, were translated into English, German, French, Italian, Polish, Hungarian, and Latin; but during the eighteenth century they gradually fell into neglect, especially in Spain. This was perhaps owing to two causes: First, the author was a Jesuit, and all Jesuits were then unpopular; secondly, the crystal clearness of the style affected by Voltaire and the Encyclopædists occasioned a distaste for the subtle conceits and frequent obscurity of Gracian's *cultismo*. The latter part of the nineteenth century in this, as in so many other points, seems to be reversing the judgments of the century preceding, and Balthasar Gracian's *Oraculo Manual* is again coming into favour. The name of his recent German translator, Arthur Schopenhauer, is enough to recommend him to many; and Mr. Jacobs tells us that four editions of this translation have appeared since 1861. Messrs. Macmillan have now challenged attention to it by admitting it among the volumes of the Golden Treasury Series. Will the book hold its own there, and justify this position by its own merits? To answer this question we must consider, first, the merits of the translation, and, then, the value of the work itself.

Few books try the skill of the translator more than does this one. The quality of style on which Gracian prided himself most is "agudeza," subtlety: the refinement of conceits which please the intellect, excite and tickle the wits, if the reader has any, rather than warm his heart, or convince his reason. This kind of writing keeps the translator ever on his mettle; strive as he may, he will not always be successful in his renderings. Mr. Jacobs's translation is, on the whole, excellent, especially as regards its style; but he occasionally mistakes the meaning of his author. And there is no wonder in this. As they stand, the Spanish editions of the *Oraculo Manual* are almost

untranslatable. The punctuation is altogether at random; yet the turn to be given to the aphorism often depends greatly upon the punctuation. Another embarrassment is the way in which the title, or catch-word, of each section (often a verb infinitive), is employed by Gracian. His grammar is almost entirely *ad sensum*; and it is often most difficult to determine whether the title is to be taken as the true nominative to the sentence following, or is meant to be independent of it. Mr. Jacobs gets over the difficulty by the frequent use of "It is," "Tis," but not always, we think, with perfect success. Even in the body of his paragraphs, Gracian often abuses the licence of Spanish grammar, as to the place of the nominative, or subject, which in his writings more often stands in the middle or end of a clause than at the beginning. This, combined with the faulty punctuation, renders it not always easy to determine to which clause it really appertains. Still, excellent as the translation really is, Mr. Jacobs errs occasionally in unexpected ways. On one or two words he pretty constantly blunders. *Ruindad* does not mean "ruin"; but worthlessness, scoundrelism, disgrace, something very nearly the French *misère*. *Voluntad* has other meanings than "will" or "desire," and sometimes signifies disposition, feelings generally. *Entereza* does not mean "influence," rather consistency, thoroughness in character. *Fortuna*, speaking of the past, almost equals "experience." *Obligar* is not only to confer an obligation, but also to lay, or to be under obligation, like the French *noblesse oblige*. Aiming at conciseness, Mr. Jacobs sometimes omits an essential word or phrase; but more often his version is very happy; and few, we think, could have done better on the whole.

If from the translator we turn to the author, we hardly think that Gracian will be a permanent favourite. He writes rather for the literary dilettante than for those who look below the surface, even for rules of worldly conduct. His maxims are not sufficiently neat and concise, they have not enough epigrammatic keenness to take hold of the memory. They lack the *sal* of Spanish popular sayings. There is a vast amount of repetition in them. The morality is extremely mixed. It is not the frankly cynical immorality or unmorality of a Rochefoucauld or a Chesterfield, nor is it the work-a-day morality of a robust common-sense honesty; still less is it the higher morality of George Herbert's *Jacula Prudentum*, and of his *Church Porch*; but it is a jumble of all three. Its ethics may be summed up thus: use your fellow-men to your own advantage; look to the end, and don't mind the means, and keep out of scrapes. Holiness and the higher aims, which are brought in just at the end, have an effect like the prayer or hymn which sometimes concludes a charity or church entertainment or bazaar, of which private theatricals, mild gambling, and flirtation with pretty stall-keepers have been the chief attractions. Such maxims can hardly be taken as rules for conduct. Some may admire their subtlety, smile at their wit, be pleasantly tickled by their conceits; but it is only they who trifle with life, or who take

it at its lowest worth, who would care to follow such a guide as Balthasar Gracian.

WENTWORTH WEBSTER.

Nooks and Corners of Herefordshire. By H. Thornhill Timmins. (Elliot Stock.)

THIS is an attractive volume, well illustrated, tastefully bound and clearly printed, and possesses merits as well as attractions. Mr. Timmins has personally visited the places he describes. In the old-world towns and villages which the county still contains—notably in Weobley, Bosbury, Ledbury, and Leominster—he has found a wonderful number of picturesque subjects for his pencil; and in the accounts which he gives of the various nooks and corners into which he has penetrated he has not been content with general remarks or quotations from guide books. He has taken much trouble to secure information, and we infer—though it is not so stated in his pages—has consulted Blount's MS. and other records which lie outside the ordinary books of reference. Perhaps it would have been as well if he had acknowledged more readily the sources from which his facts and occasional fictions have been drawn. Among the latter must be classed the story of Serjeant Hoskyns having entertained King James I. with a morris dance of centenarians at Morehampton Court. Mr. Gough Nichols has pretty clearly shown that the story is apocryphal. It is doubtful whether King James ever was in Herefordshire; it is more than doubtful whether the Serjeant, whom James had imprisoned, was his host.

But Abbey Dore—the parish in which this incident is said to have taken place—needs no adventitious circumstances to make it a spot of peculiar interest. It is one of the "nooks" that no visitor should overlook. The noble Cistercian Abbey, founded in the twelfth century by Robert de Ewyas, still exists (in diminished proportions) and forms a parish church of singular beauty in Early English style. The choir is used for divine worship, and, though beautiful in itself, is eclipsed by the vaulted chapels and aisles, with their clustered columns and lancet windows. The church is rich in tombs, and can show some good stained glass and paving tiles, and is almost unique in having been "restored" to religious uses in the early part of the seventeenth century. Lord Scudamore, who undertook the good work and granted a liberal endowment to the church, was a man of large sympathies, and numbered both Laud and Milton among his acquaintances.

The traveller "in search of the picturesque" who finds himself at Abbey Dore can hardly do better than go up the Golden Valley, which derives its name from no auriferous deposits or special fruitfulness, but simply from a mis-translation of "dwr" by monks more accustomed to Latin than to Celtic. He will thus pass through Bacton, where the church contains a quaint Elizabethan monument to Blanch Parry, and some curious pieces of needlework wrought by her hands or perhaps worn by her when in waiting at the court. The silver-gilt chalice—pre-Reformation in character—is said to have belonged to

Llanthony Priory. Of still greater interest is Peterchurch, the capital of the Valley, with the ruins of Snodhill Castle, and, on higher ground, the old seat of the Delahays, which yet bears the name of Urishay (Urry's hay or haigh) Castle. The Delahays, like the Cecils of Alteryannis (Lord Salisbury's ancestors), seem never to have risen above the rank of country gentlemen; and we can only find one of them among the knights of the shire, but that one as far back as 1423. What Mr. Timmins means by saying that the place was "originally granted by William the Conqueror to Baron De-la-Haye" we do not understand. John de la Hay Urry held it in 1398 under Roger Mortimer, Earl of March, and at the Domesday Survey it seems to have been among the possessions of Hugh l'Asne.

Crossing the hill-top and descending through the well-wooded slopes of Moccas Park, some beautiful sylvan scenes reveal themselves. The Wye, broad and full after it leaves Bredwardine, skirts the park; and on the other side of it is the stately avenue of Scotch firs which leads to Monnington Court—rich in old oak, and a good specimen of a late Tudor country house. In the churchyard, a large gravestone is still pointed out as covering the remains of Owen Glendwr, whose daughter married a Monnington.

A few miles north of Monnington lie a group of villages, picturesque in character and full of literary memories. The farthest of them is Dilwyn, where Southey spent a portion of his early days. At no great distance, and in so secluded a spot as to escape attention, is Wormesley Grange (the site of an old Priory), where Richard Payne Knight, the learned critic and *virtuoso* and his brother Thomas Andrew Knight, the botanist, were born. Just below it on the right is seen Foxley, the grounds of which still attest the skill of Uvedale Price, who has other claims to distinction than those only of a successful landscape-gardener. On the left hand lies the little village of Brinsop, where the Court—curious in an antiquarian point of view—preserves the memory of Wordsworth and Southey, who used to visit the Hutchinsons, its former tenants. The churchyard contains a memorial which even Mr. Timmins has overlooked. It is a flat stone to the "Right Honorable Ladie Douglas Dudley," a daughter of Sir Robert Dudley (son of the Earl of Leicester), by his second wife, whom Charles I. raised to the rank of a Duchess, in recognition, perhaps, of her many misfortunes. But we cannot go over the whole country, which abounds in spots about which we may say with truth

"We never tread upon them but we act
Our feet upon some reverend history."

We commend Mr. Timmins's beautiful volume most heartily, and shall be pleased to welcome another like it from his pen.

CHARLES J. ROBINSON.

Monatshefte der Comenius-Gesellschaft. Erster Jahrgang. Erster Heft und zweiter Heft. (Leipzig: Voigtländer.)

COMENIUS has long been honoured in Germany. The great Leipzig pedagogical

library is called the Comenius-Stiftung. Now the Germans have established a Comenius-Gesellschaft, and clearly intend to spread their nets far and wide to draw in all that bears upon the father of modern method. Comenius was a Moravian by birth, but was driven from his home by persecution. Mr. R. H. Quick quotes from Michelet that Comenius, in losing his country, "found his country, which was the world." He was called to Poland and to Sweden. He finally settled in Holland. It is not always remembered that he came to London in 1642, and had it not been for the outbreak of the Civil War, he might have been induced by the Parliament to make his home in England. He received an invitation, it may also be mentioned, to go to Harvard in the United States. These facts, *prima facie*, draw attention to Comenius as a figure in history—not to be exclusively handed over to the Germans; or, rather, they suggest that, among others, the English should interest themselves in the knowledge made accessible by the publications of the Comenius-Gesellschaft. It is cheap criticism to carp at the lop-sidedness of societies. It is yet more despicable to belittle the minutely painstaking labours of the German specialists.

The Comenius-Gesellschaft is very fortunate in having at its head so enthusiastic and capable a scholar as Dr. Keller. Germany is happy in having so large a body of pedagogic students as to be able to start a strong society with the object of throwing light around an educational reformer. Dr. Keller is understood to be very anxious to induce England to form an allied society. It is to be feared, however, that the United States will be, in this instance, as in so many other educational matters, the chief representative of the English-speaking countries. On the other hand, it is gratifying to note that Dr. S. S. Laurie's book on Comenius has a recognised, almost a classical, position in educational literature. In 1858, Daniel Benham wrote an able account of the life of Comenius, and gave to English readers a good translation of the "School of Infancy." Mr. R. H. Quick's account of Comenius is at once excellent in matter and literary in expression. Still, it cannot be doubted that to many general readers Comenius is unknown, while to some educational readers it is possible he is known only by name. Those who wish a further acquaintance should read Mr. Quick and Prof. Laurie's books, and then consult the newly-published Transactions of the Comenius-Gesellschaft.

John Amos Comenius is a personality in the history of education of great attractiveness. He was born in 1592 and died in 1671. The philosophers tell us that it is a moment of extreme significance when the individual recognises that he is critically examining himself in distinction from the rest of the world, and has taken up the attitude as an assertion of himself: I know that I know. It is no whit less interesting when a particular study leaves the stage of empiricism and opportunism, and the student begins to critically examine the aims of his subject and the adequate methods by which those aims may

be carried out. Comenius marks, more exactly than any other writer, the point at which the subject of education thus becomes self-conscious. It will be expected that he exhibits the defects incident to the first awakenings of self-consciousness. The young preacher is said nearly always to include, in his first efforts at preaching, the whole scheme of salvation, and to exhaust the field of theology. Comenius similarly makes his aim avowedly encyclopaedic. He would have children grounded in a knowledge of all things which can enter by the gates of the senses. Nothing less will satisfy him. His school methods are directed to attempting to show how this encyclopaedic aim can be carried out. Columbus may discover a new world; Comenius is satisfied with imparting to children a knowledge of nothing less than both the old and the new world of nature and thought. It must be remembered that Bacon, in his *Novum Organum*, had supplied a method of interpretation of nature which the enthusiasts, such as Comenius, fondly hoped might make even encyclopaedism not only possible to the few, but practicable for all.

The indebtedness of a man who professes the encyclopaedic aim in education must be enormous both to contemporaries and to predecessors. Such an one must feel himself the "heir of all the ages in the foremost file of time." It is not easy to decide from whom he has derived his possessions. It becomes fascinating to the student to discover what the encyclopaedist has received by direct inheritance, whence he has borrowed, or even to inquire if he has stolen his ideas, and how much of what is fresh in detail he has of his own energy imparted, and how far the consolidation and organisation of his system is original. To all those who delight to trace the growth of a far-seeing and deeply-stored mind, Comenius offers unusual interest; but to the educationist he has an irresistible attraction; because, besides opening up psychological problems as suggestive as those arising in the consideration of the lives of the Scaliger or of Casaubon, his many-sided mind was pre-eminently occupied with the question, how these vast stores of knowledge might be gradually communicated and disseminated to the child—poor and rich, girl and boy. The educationist in studying Comenius is led to consider the sources, not only of Comenius's own knowledge, but also of the educational aims of his predecessors, and the educational methods which Comenius may be shown to have known intimately, and those also with which in all probability he must have been slightly acquainted.

It is impossible, therefore, to have any feeling other than the most eager good-will towards the German scholars who are devoting themselves to put together all the ascertainable knowledge as to the sources to which any part of Comenius's work can be traced. The bibliographical lists of Comenius's own voluminous works, the details of his life, and the accounts given of the Comenius literature during the last fifty years, which appear in the first number of the *Monatshefte*, are enough in themselves to justify the

existence of the *Comenius-Gesellschaft*, and to ensure gratitude to the director, Dr. Keller. There is also a description of the first edition of the era-making *Orbis Pictus*, Comenius's illustrated school-book, published by Michael Endter in 1658. The general reader may be interested to learn of the inclusion of a poem on Comenius by the philosopher Leibnitz.

In the second part of the *Monatshefte* an autobiographical sketch of Comenius is worked out of his writings by Prof. Kracsola. On the theological side an account is given of MSS. dealing with the history of various sects, more or less allied to the Moravians, of whom Comenius was the venerated bishop. There is, further, a thoroughgoing bibliography by Gideon Vogt, of Wolfgang Ratichius, a most clear-sighted, though conceited, educational predecessor of Comenius.

Judging from the two numbers already published of the *Monatshefte*, nothing seems to be wanting to the expectation that the *Comenius-Gesellschaft* will work in that large-minded and comprehensive manner which characterised the man in whose honour the society has been founded. It may be added that the Teachers' Guild has quite recently sent a communication of sympathy and congratulation on the founding of the society. America speaks through the Commissioner of Education, Dr. W. T. Harris; Italy through Signor Villari, the Minister of Education; Sweden and Norway are also to the fore.

FOSTER WATSON.

NEW NOVELS.

When Charles the First was King. By J. S. Fletcher. In 3 vols. (Bentley.)

Dorothy Penrose. By Mrs. J. Milton Pollitt. In 3 vols. (Eden, Remington & Co.)

Chinese Stories. By Robert K. Douglas. (Blackwoods.)

Blood Royal. By Grant Allen. (Chatto & Windus.)

Frank Maitland's Luck. By Finch Mason. (Routledge.)

Marionettes. By Julien Gordon. (Gay & Bird.)

Modest Little Sara. By Alan St. Aubyn. (Chatto & Windus.)

Chequered Courtship. By Alice Augusta Gore. (Digby, Long & Co.)

WE have seldom encountered a really good novel disfigured by more errors of simple carelessness or laziness than *When Charles the First was King*. The story itself is well told and interesting. It describes, autobiographically, in the manner adopted by the authors of *Lorna Doone* and *Micah Clarke*, the adventures of William Dale, a Yorkshire yeoman, owning a large farm near Pontefract, who found himself, somewhat against his will, embroiled in the troubles of the Great Civil War, and compelled to take up arms, which, being wielded in the Royalist cause, subjected him eventually to extortionate fines and a considerable period of imprisonment at the hands of the victorious Roundheads. The characters are

good, the heroine is charming, a simple and easy style has been adopted befitting the position of the narrator, and the book altogether merits a high degree of popularity. It is to be regretted, therefore, that Mr. Fletcher has not taken the small extra care necessary to make his work *teres atque rotundus*, and to secure it against criticism of petty details. But his carelessness is too conspicuous to admit of being overlooked. Foremost among his literary sins is the mistake of putting into the mouth of a seventeenth century farmer words and phrases of entirely modern origin. Thus, as early as the first page, we find William Dale expressing his opinion that strange views of Yorkshiremen are held by "outsiders." If this word is to be found in Johnson, or in any author of William Dale's epoch, we beg Mr. Fletcher's pardon. A few pages further on we come across that eminently end-of-the-nineteenth-century adaptation from the French, the phrase "goes without saying." Nor is the chronology of the tale free from blunders. For instance, in vol. iii., p. 107, Ben Tuckett, who, we learn afterwards, died at the age of sixty, is mentioned as being junior in point of age to William Dale (who was born in 1621) and the date of his death, therefore, can scarcely have been earlier than the year 1682. Yet William Dale, writing "in this year of grace 1686," declares that Lucy, Ben Tuckett's wife, mourned him "for nearly ten years, when she went to join him in a better world." No doubt, these and such-like slips will escape the notice of nine out of every ten readers, and might not interfere with their enjoyment of the novel if they did observe them. But *corruptio optimi pessima est*. Mr. Fletcher is a good writer; his shoulders can bear castigation; and he has no business to leave joints in his armour at which one is irresistibly compelled to aim.

Dorothy Penrose is also a novel dealing with seventeenth century life, and offers in nearly all points a complete contrast to the one which has just been under notice. The tale is told by the author, and not by one of her characters, so that, except in the dialogues, there is little opportunity for anachronisms of language. But, indeed, carelessness of this sort is not at all a characteristic of the present writer. She is remarkably painstaking in her choice of words, and brings to bear upon her subject a profundity of research and a familiarity with Jacobean forms of expression and obsolete usages which must command respect if only viewed as a mere intellectual feat. She has, moreover, in her choice of subject an advantage denied to the novelist who treats of modern events only; there is all the halo of romance attaching to the dead and gone old days of the Stuarts, the witchery of ancient superstitions, the moated grange with its secret passages and haunted chambers, the village ale-house and green, the roysterers, the swashbucklers, and all the glorious crew of rogues and vagabonds, to match which our own prosaic times have little or nothing to show. Of all these tempting materials Mrs. Pollitt makes full and free use; and Scott himself could scarcely exhibit a more extensive acquaintance with the millinery and costume department.

Yet after all, the work is not a conspicuous success. Certainly it is neither as easy to read nor as interesting as the chronicle of William Dale. The fact is that Mrs. Pollitt has over-elaborated her subject. It is much too long, and often gets tiresome. Monmouth's ill-fated rebellion is an event that always carries a certain amount of interest with it, and the portions of the book that touch upon it are pleasant reading enough; nor is the tale itself, of the jealousy which long parted the two principal lovers, and led to a deplorable tragedy, at all badly conceived. But the successive incidents are introduced often with a provoking prolixity of detail; and the dialogues exhibit an intellectual subtlety in repartee, and a wealth of symbolical metaphor on the part of country ladies and gentlemen, which are more likely to alarm and mystify than to captivate the ordinary novel-reader. Mrs. Pollitt has some sterling qualities as a writer, and her aim is ambitious; but it is doubtful whether any attempt to resuscitate the old mediæval romance will meet with much popular appreciation. If it is to be done successfully, the style must be brisk and crisp. The ponderous has gone out of fashion.

Twelve stories, adapted, in order to meet the requirements of Western readers, from Chinese originals by Prof. R. K. Douglas, have lately been collected from various magazines, in which they originally appeared, and published in book form. They constitute an interesting addition to our stock of Oriental light literature, not, perhaps, so much for their value *qua* fiction as judged by European standards of excellence, as for the light they throw upon the ordinary life, habits, thoughts, and aspirations of the people of China. The feature of these stories which first strikes and amuses the reader is their grave simplicity. No Chinese author ever allows himself to indulge in flights of imagination. He is soaked in classical and historical literature, and nothing but classical and historical literature finds a place in his romance. No vivid touches of fancy, no torrents of passion, no flights of fervid eloquence, no fiery and thrilling descriptions break the solemn monotony of these placid, unemotional chroniclers. Calm, idyllic scenes, and love devoid of all rapturous excesses, are the usual themes; and the whole story is told in plain, unvarnished style, with scrupulous completeness of detail. Among Chinese peculiarities is an aversion to the art of war; hence battle pieces and military operations are rigorously excluded from their works of fiction. Their perfect hero is not the man of courage and daring, nor even the man of merely virtuous life, but the man who can pass the best examination! He must, however, be a man of exemplary virtue as well. In one story, entitled "The Twins," there is an amusing account of the prefect of a certain town, who arranged a marriage for two sisters of remarkable beauty, by assigning them beforehand to the two young men who should come out first and second in an examination he proposed to institute for that purpose. The sisters, who had privately provided themselves already with lovers of their own, were unable to make any protest—marriages

being a matter of strict family arrangement in the Celestial Empire. They managed, however, to elicit from the prefect the subjects to be set in the examination, and by communicating these to the favoured youths succeeded in obtaining the husbands of their choice. Another tale contains a complete account of the various competitive stages in the struggle for what corresponds to our B.A. degree, and gives one a lively idea of the perfection to which the examining art can be brought. There are eight full-page illustrations to *Chinese Stories*, and nearly fifty smaller ones incorporated with the text.

It is not likely that the admirers of Mr. Grant Allen's works will accuse their author of having wasted any extravagant amount of labour and midnight oil upon *Blood Royal*. There is no attempt made in it to introduce any of those pictures of natural scenery, which he can paint with such graphic vigour; nor is there any of that marvellous complication of sensational incident in which he displayed such conspicuous power not very long ago. Yet, with the subtle art that manages to adorn whatever it touches, he has thrown off for us *currente calamo*—at least we may reasonably presume it so—a light, clever little tale, full of quiet fun and humour—a small *jeu d'esprit* one might almost call it in comparison with his more solid productions—which you can read at a sitting, and put down with a sense of having had a pleasant hour or two for your pains. There is Mr. Plantagenet, a sad old reprobate, and slave to the attractions of the tap-room, but proud in the belief that the blood of the hero of Crecy may perhaps run in his veins. With his son Richard and his daughter Maud that belief is a firm conviction, and the proud assurance they entertain of their royal descent supplies them with unflinching fortitude throughout many a crisis of poverty and trouble. Mr. Allen is indebted to reminiscences of Oxford life for a good many of his incidents, and those whose own knowledge enables them to follow the scenes he describes will derive additional pleasure from the book.

Of the class of novels devoted to sporting themes, those dealing solely with the race-course and the interior of training stables introduce us to the lowest types of so-called sportsmen, and are least deserving of encouragement. *Frank Maitland's Luck* is an ordinary book of its kind, and presents no special feature of interest. There is an evil-minded old country squire who keeps a stud of racehorses, and among others owns the favourite for the Derby. Having turned his son Frank out of doors, he combines with his trainer in a plot to get his horse "pulled" on the occasion of the race, in order that Frank may lose the large stake he has invested on it. The plot fails, and Frank wins a wife and fifty thousand pounds. The bookmaking and backing fraternity will no doubt appreciate the book.

In *Marionettes* we have a novel of the type that has become fashionable of late years in America, though it may be doubted whether it is regarded with any excessive favour on this side the Atlantic. There is no attempt at any plot; the tale is nothing

but a mere episode of every-day life; and the author's whole art is expended upon estimates of conflicting emotions and analysis of purposes and motives. Writers who deal with wholly speculative matter of this sort are apt sometimes to let imagination run riot, and, in their zeal for subtle refinement, to point morals of which the morality is not always obvious. Thus, in the present book, a middle-aged bachelor and a rather younger married woman have established an intimacy which has led to a mutual avowal of affection. A fascinating widow subsequently arrives upon the scene, and the gentleman, whose feelings have now undergone a change, transfers his devotion to her, and is beloved in return. The excessive virtue of the widow's "renunciation," when she summons her lover, and, in view of the sanctity of the troth he has plighted to his married friend, bids him leave her "forever"—as they write it in America—is rather hard to understand.

Alan St. Aubyn is a writer whose plot is always connected with Cambridge dons and undergraduates; and considering the number of authors who have tried to write a good tale of university life and have failed, it must be admitted that this one succeeds remarkably well. *Modest Little Sara*, the latest addition to the series, is a mere novelette, but it is carefully and cleverly put together. Much originality is, from the nature of the case, hardly possible; but the devices of a handsome and unscrupulous young lady, resident in Cambridge, who teaches music, fascinates undergraduates, and manages to levy a considerable amount of blackmail from them, furnish matter for some lively situations, while the record of the heroine's engagement to the wrong man fills up the remainder of the book very pleasantly.

Little can be said in favour of *Chequered Courtship*. The scenes and characters are mostly German, a circumstance which need not of itself have been any objection; but in the present case there is an inordinate number of Herrs and Fraus and Fräuleins, whose relationships to one another cannot be easily kept in mind. All ends smoothly and happily—a catastrophe or two would have been an agreeable excitement—but it is scarcely possible to take much interest in people who, through a series of mild, gossiping chapters, do little else than meet to discuss the merits of various musical composers and their works. There is a good deal of padding in the shape of trite moral sentiments.

JOHN BARROW ALLEN.

CLASSICAL SCHOOL BOOKS.

The Eighth Book of Thucydides. Edited, with Introduction, Commentary, and Critical Notes, by T. G. Tucker. (Macmillans.) Prof. Tucker is doing good service to all lovers of Thucydides when he maintains in a manner so spirited and so well reasoned the authenticity of the eighth book. "No one but Thucydides could have written so perfectly in the Thucydidean style. . . . Ethically, too, the Thucydidean authorship of the eighth book is beyond reasonable doubt." Hesitation about its authenticity has probably led to some neglect; and we do not remember any other separate English commen-

tary on it, although it is of course included in Arnold's edition. Prof. Tucker now puts the book on a level with its sisters, in claims to genuineness and in assistance rendered. He is well provided with scholarship to understand his author, and his commentary is both concise and comprehensive. It will give the student a good honest knowledge, and not merely cram him for examination. The plan of giving alternative explanations of difficulties, and letting readers see which is to be preferred, and why, is a good one. Such pondering is part of the educational process. Prof. Tucker, like other editors, has something to say about the peculiarly irregular build of the sentences of Thucydides.

"It is not impossible, nor, I venture to think, unlikely, that certain harshnesses of our author may be due to that method of composition which first forms a sentence and then inserts or adds words or combinations of words for the sake of greater precision. The result may be that a sentence which was previously tolerably regular in structure becomes peculiarly amorphous through the ill-fitting of the added matter."

Very good; it is no doubt quite possible. But why only certain harshnesses? And how many? If Thucydides is avowedly harsh or redundant or slipshod, why explain only some difficulties thus? Prof. Tucker himself admits the original redundancy, perplexity, and *πολύτροπος βραχυλογία* of Thucydides. His theory of the composition would naturally not lead to many changes of reading: "the wholesale ejection of words and clauses merely in order to lighten the construction, is essentially uncritical," and his text is more conservative than that of most German editors. In c. 29 § 2, he admits his own very ingenious conjecture, *παρὰ πέντε μῦθας* for *παρὰ πέντε ναῦς*; and in c. 23 § 5 (not § 4), a conjecture about which we are less confident, *ὁ ἀπὸ τῶν Αἰολίων πέος* for *ὁ ἀπὸ τῶν νεῶν πέος*. The new reading gives of course good sense, and the old one was nearly unintelligible. But *τῶν Αἰολίων* (or *ΤΩΝΕΟΛΕΩΝ*) is much longer and heavier; and, though Thucydides does sometimes use such general tribal names as "the Aeolians," they occur in few places but where they are for some reason or other emphatic.

The Bacchae of Euripides. With a Revision of the Text and a Commentary by Robert Ylverton Tyrrell. (Macmillans.) Prof. Tyrrell returns to a first, or, at all events, an early love, and re-edits the *Bacchae* after a lapse of twenty years, with high and generous praise of Dr. Sandys's edition, which has, of course, taken up the running in the interval; and with abundant readiness to abandon or correct his own youthful views (see Pref. pp. v., vi.). Most classical masterpieces have been, in one sense, over-edited—it has become difficult to see the wood for the trees. But the *Bacchae* is a masterpiece that has been a little stinted of its fame. To our mind, it is in its own way as fine as the *Medea*, and much finer than the *Hippolytus*; yet its fame is certainly less. Written late in life, it shows no more decadence of imagination than does "The Tempest"; and it is far less contentious, argumentative, and political, than the plays of Euripides' middle period. The poetic appreciation of the wild mountain scenery of Cithaeron is scarcely to be equalled in Greek poetry. The editor's notes, though copious, are seldom superfluous, and have the great merit of keeping in view the poetic requirements of the passages under discussion; it is in this (see Pref. p. vii.) that Wecklein is so terribly defective. Prof. Tyrrell's condemnation of his conjectures on ll. 860, 1087, 1210, though strong, is certainly not too strong. We are glad to see the Professor approving (though not printing) Mr. Housman's emendation of l. 112, *πλοκάμους μάλλον* for *πλοκάμους μάλλους*.

The difficult simile (ll. 1066-7) for the bending of the pine tree, receives a most interesting illustration, by Mr. Robertson, from the lathe still in use in the N. W. Provinces of India (Notes pp. 129-31). It is curious, however, that, if so remarkable a machine was really familiar to the Greeks, none but this uncertain reference to it should be discoverable. If l. 860 needs emendation at all (which, with Prof. Tyrrell, we doubt), perhaps the substitution of $\epsilon\iota$ for $\delta\iota$ is all that is necessary. We certainly disbelieve that $\epsilon\iota$ $\tau\epsilon\lambda\epsilon\iota$ could = "in his official capacity as a god" (Maguire). It simply means "ultimately," "when the truth is known," and can very well go with $\pi\epsilon\phi\upsilon\kappa\epsilon\tau$, as the order naturally suggests. On l. 1258, we dispute the wisdom of rendering $\tau\iota\varsigma$ $\delta\epsilon$ $\kappa\alpha\lambda\acute{\epsilon}\sigma\alpha\iota$; "Oh, that some one would call him." No note is required, but this note misleads the innocent. On the whole, for an edition of very moderate compass, we think the style and learning here displayed, both in introduction and notes, by Prof. Tyrrell, are remarkably helpful.

Greek Prose Primer. By J. Y. Sargent. (Oxford: Clarendon Press.) This is a sensible and interesting book, based on the principle that a boy must use his knowledge of Greek grammar (presupposed, of course, at the stage of writing Greek), the vocabularies and assistance given here, industry, observation, and common sense (p. xi.). Mr. Sargent feels that "this may seem a good deal to exact"; but he says, and says with perfect truth, that classical composition is the one thing that defies the art of mere cramming, and really needs thinking, and teaches us how to learn. He gives—first, exercises, with vocabularies, from Greek into English and *vice versa*; secondly, continuous narrative (Xenophon) for similar transposition; thirdly, familiar dialogues (see pp. 48-9, and Pref. p. vi., where the oral method of teaching Greek is advocated); fourthly, passages from classical works in both languages, to be translated, with a considerable amount of help (see, e.g., p. 107). But the Preface, we think, is both too verbose and too much inclined to ignore other books and to assert itself: one would suppose, from the Preface, that Sidgwick's *Greek Prose* and the manuals of Wilkins, Thompson, and Farnell had never existed; and the information given is in scraps, without arrangement or method, and though often excellent—e.g., that on p. 116—sorely needs an index for reference. On the whole, the book attempts honestly to make boys think and learn Greek rationally. But the pretensions of the Preface should be cut down, and a full index added. We doubt if the English school-boy can derive much benefit from unexplained quotations from Greek authors like those found on p. 81, note on "pull," or p. 78, note on "turn."

NOTES AND NEWS.

MR. JOHN MURRAY has in the press a second series of essays by Dr. Döllinger, translated by Margaret Warre. The subjects included cover a wide range, from the history of universities to the literature of the United States.

MR. T. FISHER UNWIN will publish immediately, as the third volume in the "Great French Writers" series, *Bernardin de St. Pierre*, by M. Arvide Barine. The translation has been done by Miss J. E. Gordon. This volume will contain the first of a series of introductions written specially for the English edition. Mr. Augustine Birrell, who writes of *Bernardin de St. Pierre*, thinks that in the future he will be remembered chiefly as the writer of *Etudes de la Nature*.

SINCE the issue of *Renunciations*—which is already, we hear, almost out of print—Mr.

Frederick Wedmore has written a short realistic story, called "The Fitting Obsequies." Notwithstanding its title, it is more occupied with the misdeeds than with the funeral of a certain tradesman "on the Surrey side." "The Fitting Obsequies" will first appear in the *Sketch*.

MESSRS. WILLIAM BLACKWOOD & SONS have in the press a translation of Scheffel's epic poem "Der Trompeter von Sakkingen," which, though little known in this country, is so popular in Germany that it has lately reached its two hundredth edition. The English version, which is by Mrs. Theodore Beck and Miss Louise Lorimer, will appear under the title of *The Trumpeter: a Romance of the Rhine*.

A NEW novel by Mr. E. W. Hornung, author of "A Bride from the Bush," will be issued next month, in two volumes, by Messrs. Cassell & Co. under the title of *Tiny Luttrell*.

A COMMITTEE has been formed to superintend the publication of the historical records of the Twenty-seventh Regiment (now the Royal Inniskilling Fusiliers), from its formation in 1689 to the present time. The task of writing will be entrusted to Mr. H. M. Chichester; and the printing will be done by Mr. Swiss, of Devonport, who will also receive the names of subscribers.

A *Little Book about Cartmel* is the title of an account of the parish of this name, by the Rev. W. Ffoliott, announced by Mr. Elliot Stock for immediate publication.

MESSRS. RAPHAEL TUCK & SON announce a new series of cheap illustrated books, to be called "The Breezy Series." The first volume, to appear early next month, will be a story by Mr. I. Zangwill, *Merely Mary Ann*, with illustrations by his brother.

MR. ZANGWILL has been asked to read a paper at the World's Fair, Chicago, on "The History of the Domestic and Inner Social Life of the Jews at Various Periods," during the proceedings of the Congress of Religions.

THE next volume in the "Scott Library" will be Thackeray's *Barry Lyndon*, with an introduction by Mr. F. T. Marzials.

THE title of Mr. Fitzgerald Molloy's new serial story, "A Pauper Peer," having been objected to by several of Messrs. Tillotson's clients of Conservative tendencies, it has been found necessary to change it to "On Wheels of Fire." The story is in no way political. Another serial novel by Mr. Fitzgerald Molloy, called "The Die of Destiny," will begin its course in the last week in March in *Cassell's Saturday Journal*.

MR. T. FISHER UNWIN will publish shortly a sixth edition of *Inspiration and the Bible*, by the Rev. R. F. Horton.

MESSRS. BARNICOTT & PEARCE, of Taunton, are preparing for early issue a new edition of the "Theological and Devotional Catalogue," as well as a new edition of "The Country Gentleman's Reference Catalogue."

THE Rev. John Owen, rector of East Anstey, has had a book-plate made for his library of a somewhat novel character. It is not a plate proper, but an embossed stamp, with the inscription "Ex Libris Johannis Eugenii" running round, and within a central legend, consisting of four letters thus arranged—"O—N : ON." As a pun on his name or a kind of bibliographical riddle, we may leave its solution to the hermeneutical sagacity of our readers.

MR. A. P. MARSDEN has established himself as publisher and literary agent at 27, Southampton-street, Covent Garden.

A SOCIETY for the promotion of discussions on philosophic and economic questions has been formed under the name of the London University Extension Philosophical Society. The membership is open to all interested in the objects of the society, in addition to university extension students. The meetings will be held alternately at Essex Hall, Strand, University Hall, Toynbee Hall, and Chelsea; the first being at Essex Hall on Wednesday next, February 22, at 8 p.m., when Mr. J. H. Muirhead will read a paper on "What is Philosophy." Further papers have been promised by Dr. Bonar, Dr. Bernard Bosanquet, Mrs. Bryant, Mr. J. A. Hobson, Prof. Sully, and Mr. Philip Wicksteed.

AT the monthly meeting of the Bibliographical Society, to be held on Monday next, Mr. Stephen J. Aldrich will read a paper on "Incunabula"; and members are invited to bring for exhibition any books of special interest, or respecting which they may wish to have the opinion of their brother members. Arrangements are being made for the collection of a permanent library of bibliographical works.

THE *Revue Bleue* has opened a competition for ascertaining "the best twenty-five books," to be determined by the suffrages of its readers. A similar competition in Italy recently led to the following being put at the head of the list: Dante (119 votes), the Bible (57), Shakespeare (54), Herbert Spencer's *First Principles* (36), Manzoni's *Promessi Sposi* (36), Darwin's *Origin of Species* (28), Goethe's *Faust* (25), Spencer's *System of Philosophy* (22), Homer (20).

WE have received the third and enlarged edition of *Antigüedad e Importancia del Periodismo Español, Notas Históricas y Bibliográficas*, por D. Juan Criado y Domínguez (Madrid, 1892). The author proves the existence of a periodical press in Spain much earlier than foreign writers have allowed. He shows its rapid extension and violent polemic from 1808 to 1814, with its scantiness and servility during the greater part of the reign of Ferdinand VII.; its increasing importance since, even in the provinces and in the colonies; and, among others, catalogues the numerous publications of the Philippine Islands. The notes are full of interest for the literary history and bibliography of Spain.

A CORRESPONDENT writes that the reviewer of Miss C. J. Hamilton's *Woman Writers in the Academy* of last week is mistaken in implying that she is a Scotchwoman. As a matter of fact, she is of Irish birth.

THE FORTHCOMING MAGAZINES.

THE *Art Journal* for March will contain the first of the promised series of articles on the Tait collection, by Mr. Walter Armstrong. The chief illustration is an etching, by Mr. C. O. Murray, of Sir J. E. Millais's "The Vale of Rest," which has never before been reproduced in black-and-white. There will also be a paper on "Mr. Whistler's Paintings in Oil," by Mr. D. S. MacColl, illustrated with seven reproductions of his pictures, including the famous "Gold Screen: Capriccio in Purple and Gold."

AN interview with Sir George Reid, by Mr. Raymond Blathwayt, will appear in *Cassell's Magazine* for March, which will also contain the commencement of a new serial story, entitled "The Island of Six Shadows," and a paper, "Through London on a Barge," by Mr. F. M. Holmes, illustrated by Mr. W. Rainey.

THE March number of the *Newbery House Magazine* will contain a full and critical review of "The Great Enigma"; and also

an illustrated article on Mr. Burne Jones's pictures; while the Layman's Reminiscences will deal mainly with Hampshire and Sussex.

THE *Quiver* for March will contain contributions by the Bishop of Ossory and the Dean of Canterbury, and an illustrated interview with "A. H. K. B." A new serial story, by Edith Lister, entitled "The Wisdom of Alice," will be commenced in the same number.

UNIVERSITY JOTTINGS.

A PUBLIC meeting will be held at Cambridge on Wednesday next, in the lodge of Trinity College, and under the presidency of the Vice-Chancellor, for the purpose of taking steps to perpetuate in the University the memory of the late Prof. Hort.

The *Classical Review* for February contains a very full obituary of the late Prof. Hort, by J. B. M., with extracts from notices written by his pupils. At the end is a chronological list of his printed works, drawn up by the Rev. J. O. Murray, beginning with an identification of a new bramble known to botanists as *rubus imbricatus* (Hort), and ending with his memoir of Bishop Lightfoot in the last volume of the *Dictionary of National Biography*. Still more interesting is it to learn that he has left behind him a large mass of MS., much of which it is hoped may be published. His four Hulsean Lectures on "The Way, the Truth, and the Life," are already in type. Among the rest are several courses of lectures on the New Testament and the Fathers: and, in particular, two on Judaistic Christianity and on Early Conceptions and Early History of the Christian Ecclesia. It appears, also, that all the correspondence that passed between him and Bishop Westcott, when they were preparing their joint edition of the Greek text of the New Testament, has been carefully preserved, together with a mass of other letters on points of literary or scientific interest.

MR. JOSEPH FOSTER, upon whom the University of Oxford conferred the honorary degree of M.A., in gratitude for his eight volumes of *Alumni Oxonienses*, has now nearly ready an illustrated supplement to that work, to be entitled "Oxford Men and their Colleges." This will consist of brief historical accounts of the several colleges, with illustrations of the buildings and objects of historical interest, such as Wykeham's crosier and the drinking horn at Queen's. There will also be given biographical notices of the heads of houses from the earliest period, and of all living fellows and other college officers. Finally, the matriculation register will be continued from 1880 to 1890, with fuller personal details than in the former volumes.

AT St. John's College, Cambridge, Mr. Heitland has recently announced his intention of resigning the tutorship which he will have held for ten years at Midsummer next, and Dr. Donald MacAlister has been appointed by the college council as his successor. Dr. MacAlister was senior wrangler and first Smith's prizeman in 1877, and is now university lecturer in medicine and secretary of the council of the senate. He will enter on his new duties at Midsummer. Dr. Sandys (senior class in 1867), and the Rev. J. T. Ward (senior wrangler and first Smith's prizeman in 1876), continue to hold office as tutors of the college.

THE following have been elected delegates of the common university fund at Oxford:—The Rev. Dr. T. Fowler, Mr. Arthur Robinson, and Mr. F. York Powell.

At the meeting of the Oxford Architectural and Historical Society, on Tuesday next, Mr. F. J. Haverfield will read a paper on "Silchester."

MR. E. A. SHIPLEY, demonstrator in comparative anatomy at Cambridge, will shortly publish (with Messrs. A. & C. Black) an illustrated text-book of invertebrate zoology.

PROF. BRUGMANN, of Leipzig, has been elected an honorary member of the Cambridge Philological Society.

PROF. W. M. RAMSAY, of Aberdeen, has been elected a member of the Athenaeum Club, by the committee, without ballot.

DR. H. J. JOHNSTON-LAVIS—whose name and work will be familiar to members of the Geologists' Association—has been appointed to a newly-founded chair of vulcanology at the University of Naples.

TRANSLATION.

THE COURTYARD TORCH.

[From the Chinese Ode, *J'eng Leou.*]

How goes the hour?
"Not midnight;
The torch flares bright."
My guests are near:
Are they in sight?
What now the hour?
"Not yet time:
The torch burns clear."
My guests appear:
Their horse-bells chime.
Again the hour?
"Tis sunrise:
The torch-flame dies."
My guests are here:
Those are their cries.

J. K. DEALY.

MAGAZINES AND REVIEWS.

THE January number of the *Jewish Quarterly Review* (David Nutt) has two articles of exceptional interest. Dr. A. Neubauer writes about Renan, whose uninterrupted friendship he enjoyed from 1837 up to the last moment of his life; and also prints in French Renan's summary of Jewish literature in France during the fourteenth century, which will appear in the forthcoming volume of the "Histoire littéraire de la France." Mr. F. C. Conybeare, following the same line of investigation as in his recent work in the series of "Anecdota Oxoniensia," attempts to reconstruct the text of the Septuagint used by Philo, by means of the Armenian version of the "Quaestiones et Responsiones in Genesim." Of the other articles we may mention Dr. Friedländer's on the life and works of Saadia, whose millenary was celebrated last year; Mr. Oswald John Simon's protest against the Chief Rabbi's inhibition of a Jewish minister on grounds of dogma; and Dr. Neubauer's bibliography for 1891-92. The reviews of books are as elaborate as ever. In the section of Notes, Mr. I. Abrahams throws out an ingenious suggestion with regard to the relations between the Books of Tobit and Genesis; and Mr. M. D. Davis identifies Isaac of Hurford with a Jew brought to Norwich by William the Conqueror, and mentioned in Domesday, Hurford being an outlying hamlet of Norwich.

THE LATE PROF. DE LAGARDE.

AN appeal, the object of which deserves to be generally known, has just been issued, on behalf of the friends of the lamented Prof. de Lagarde, of Göttingen, by Profs. G. Hoffmann, Klostermann, and Schöne, and Drs. Causer and Schappig.

By his will, the late professor bequeathed the bulk of his estate, amounting, it is calculated, to £3500, to the Royal Scientific Society of

Göttingen, in order to be utilised for the advancement of learning. According to the terms of the bequest, the interest accruing annually from the estate is to be applied to the publication of original texts, on various literary and philological subjects, corresponding to the many-sided and versatile activity of the man. The nature of the publications contemplated by Prof. de Lagarde may be gathered from the following extract from the circular. They may embrace, viz.:

"On the one hand, any texts illustrating the history of mediæval civilisation, especially those dealing with medicine, chemistry, and botany; the correspondence of distinguished scholars; collections of reports of ambassadors, and letters of famous statesmen and publicists; on the other hand, the works of patristic writers and schoolmen, as well as those of Iranian, Coptic, and Semitic literature, exclusive of hieroglyphics, cuneiform inscriptions, and specifically Jewish writings of the later mediæval period."

The proceeds of de Lagarde's own bequest are, however, strictly limited to defraying the cost of actual publication; no provision was made by him for meeting the expenses incidental to publication, such as those involved by journeys undertaken for the collation of MSS., or other necessary preparatory work. In the present appeal, subscriptions are solicited from the friends of learning for the purpose of supplying this deficiency, and of enabling the late professor's munificent bequest to be properly utilised, by the formation of a supplementary fund, out of which the expenses incurred from time to time by such preliminary work might be defrayed. It is believed that many of those, not in Germany alone but in other countries as well, whose own studies have taught them the breadth of Prof. de Lagarde's erudition and the value of his labours, will be glad to have an opportunity of thus promoting the objects to which his life was dedicated, and at the same time of contributing to preserve the memory of one of the most painstaking and single-minded scholars whom this century has seen.

Contributions towards the supplementary fund (the "Stiftung der Freunde Paul de Lagardes") may be forwarded direct to the treasurer, Prof. G. Hoffmann, Kiel, Schwanenweg 10; or they will be received, from subscribers in Great Britain and Ireland, on behalf of the treasurer, by the Rev. Prof. Driver, Christchurch, Oxford.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BÉRARD, V. La Turquie et l'Hellénisme contemporain. Paris: Alcan. 3 fr. 50 c.
BRENNER, J. Frihr. v. Besuch bei den Kannibalen Sumatras. Würzburg: Wörl. 60 Pf.
CATALOGUS manuscriptorum præter graecos et orientales in Bibliotheca Angelica olim coenobii sancti Augustini de urbe iterum confecti H. Narducci. Tom. I. Rome: Loescher. 40 fr.
FILON, A. Profile anglais: Randolph Churchill, Chamberlain, Morley, Farnell. Paris: Calmann Lévy. 8 fr. 50 c.
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STUBBS, A. u. M. UHLF. Die Ruinensätze v. Tishuanaco im Hochlande d. alten Perù. Breslau: Wiskott. 140 M.
THOMAS, Ernest. Les Belles françaises (1500-1800). Paris: Paul. 40 fr.
VOGÜÉ, Vte E. Meichior de. Heures d'histoire. Paris: Colin. 3 fr. 50 c.

THEOLOGY, ETC.

- GOLDSCHMIDT, L. Das Buch Henoch, aus dem Aethiopischen in die ursprünglich hebräische Abfassungssprache zurückübers., m. e. Einleitung u. Noten versehen. Berlin: Heinrich. 5 M.

HISTORY, ETC.

- BRIEFWECHSEL, der, der Brüder J. Georg Müller u. J. v. Müller 1759-1800. Hrsg. v. E. Haug. 2 Halbbd. 1800-1809. Frauenfeld: Huber. 6 M.

- FONTES rerum bernensium. 7. Bd. 4. Lfg. 1314—1333. Bern: Schmid. 7 M. 50 Pf.
 MOUV, le Comte Ch. de. Louis XIV. et le Saint-Siège. L'Ambassade du Duc de Créquy 1682—1685. Paris: Hachette. 15 fr.
 PLANTET, Eugène. Correspondance des Beys de Tunis et des Consuls de France avec la Cour (1577—1590). T. 1er (1577—1700). Paris: Alcan. 15 fr.
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PHYSICAL SCIENCE.

- SARASIN, P. u. F. Ergebnisse naturwissenschaftlicher Forschungen auf Ceylon in den J. 1891—1893. 3. Bd. 2. Lfg. Wiesbaden: Kreidel. 24 M.
 SCHUECK, A. Magnetische Beobachtungen auf der Nordsee. Hamburg. 6 M.

PHILOLOGY, ETC.

- GREGORIO, G. de. Il Libro dei Vizi e delle Virtù: testo siciliano inedito del Secolo XIV. Paris: Bouillon. 8 fr.
 CORPUS inscriptionum atticarum. Vol. II. pars IV. Inscriptiones atticæ ætatis quæ est inter Euclidis annum et Augusti tempora. Ed. U. Koehler. Pars IV. Indices, composuit J. Kirchner. Berlin: Reimer. 11 M.
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 LUCAS, J. Studia Theophrasti. Berlin: Heinrich. 2 M.
 SCHNEEMAN, L. Materialien zur Geschichte der indischen Visionsliteratur. Leipzig: Teubner. 10 M.

CORRESPONDENCE.

THE HUNDRED AND TENTH PSALM.

London: Quinquagesima, 1893.

Mr. Margoliouth's new famous discovery that, if you omit the first three words of Psalm ex., the initial letter of the fourth word, taken along with the initials of the three following verses in their existing order, will give the name of Simon, according to the older mode of Hebrew writing, has revealed a remarkable coincidence between the external form of an ancient text and a well-known modern opinion about its origin and significance.

In literature, however, as in life, remarkable coincidences which are only coincidences are not infrequent. In the present instance, one might even go a little further on the road opened by Mr. Margoliouth, and suggest that the initial letters of the three remaining verses of the Psalm (ס. י. ט.), indicate the words ס. י. ט. י. ח. brother of Judas Maccabeus! Not that I for one moment suppose that this tasteless acrostic will be welcome to any Hebraist whose aesthetic perceptions are alive to the life of the Psalm. Still, if we are to insist that the piece is an acrostic, and that the author expressly intended to weave the name of Simon into his verse, and that the Simon concerned was Simon Thassi, we seem called upon to do something with the remaining initial letters; in which case our suggestion, as the Germans would say, "lies nearest."

I must, however, confess to grave doubts, both on the ground of reasons which have been well stated by others, and because it is in general so easy to find a significant phrase or even sentence in almost any chance collocation of Hebrew letters. The initials of this Psalm, for instance, might just as well be taken to indicate the prayer: ש. מ. כ. נ. Hear now, Jahveh our King! And when we reflect that the so-called acrostic poetry of the Old Testament is always simply alphabetical, and that not one Psalm is traditionally known to cover a proper name under the initial letters of its verses, we may be inclined to think that the modern view of this particular Psalm is not greatly strengthened by the coincidence observed by Mr. Margoliouth and Prof. Bickell.

C. J. BALL.

THE PIA OF DANTE'S "PURGATORIO."

Gainsborough: Feb. 3, 1893.

I believe the ACADEMY (May 19, 1893) first announced from Siena that grave doubts had arisen, through the discovery by the late Luciano Banchi of legal documents in the City Archives, concerning the Pia mentioned in the *Purgatorio* of Dante (canto v.) being one

and the same with the Pia of the Tolomei, a noble Senese family.

In accordance with a custom of frequent use in Italy, Cavaliere Lisini (Banchi's successor) has just published, on the occasion of the marriage of Count Bandino-Bandini and Signorina Luisa Ciampoli Soldateschi, a *Nuovo Documento della Pia dei Tolomei figlia di Buonincontro Guastelloni*. This consists of a deed dated 1318, which fully substantiates proof that Pia dei Tolomei was still living at that period in a state of widowhood, and as a necessary consequence could not have been the heroine of the legend narrated by the poet, who made his Pia perish years before in the Maremma. Dante himself died in 1321.

As a further and more complete historical statement is promised by Lisini, I need not say more at present, but will await the issue of the publication.

WILLIAM MERCER.

SENECA AND THE DISCOVERY OF AMERICA.

Oxford: Feb. 12, 1893.

Mr. E. G. Bourne's view of Seneca's meaning will probably find general acceptance: the passage, indeed, is only one of many where the traditional interpretation has maintained its ground because scholars have not been sufficiently interested in it or aware of it to contradict it. In the literature of Seneca's age, Spain and India are (as it were) the proverbial limits of the known world west and east. Earlier, in Catullus and Vergil and Horace, Britain is often named as the extreme Occident, but the increase of geographical knowledge and of the Roman empire tended to confer on Spain the sole claim to this distinction; hence Juvenal's *a Gadibus usque Auroram et Gangem*. Had Seneca, in the passage referred to, wished to denote a voyage westwards from Spain to India, he would have used other language. It should be added, however, that such an idea would hardly have occurred to him. In all probability he would have agreed with Pliny (*N. H.* 2. 167-170) in supposing that the ocean passage from Spain to India lay, not westwards, but eastwards round the South of Africa, a passage which (as Pliny shows) was actually supposed to have been achieved in a few rare cases.

H.

THE FRENCH WORD "MORGUE."

Oxford: Feb. 11, 1893.

"The origin of this word is allowed by all the best French and other etymologists to be unknown." So says Dr. Chance, as a preface to his discussion of the word "morgue," which appears in this week's ACADEMY. I think that etymologists will be obliged to allow that the origin of "morgue" remains unknown, even after they have had the advantage of reading Dr. Chance's interesting letter. The French word "morgue" is used in two senses: (1) It means a haughty look; (2) a public mortuary. Dr. Chance agrees with Scheler in holding that "morgue" in both these senses is the same word, and that it is a verbal substantive from the verb *morguer*, to look fixedly, to examine. Up to this point, no doubt, many will have no difficulty in going. But Dr. Chance proceeds to explain the origin of *morguer*, to look fixedly; and here I think we must say that his account, picturesque and ingenious and persuasive as it is, is hardly of so convincing a character as to compel assent. Dr. Chance connects this "morguer" with *morga*, an old Provençal form of old Prov. *monga* (a nun), the feminine of old Prov. *morgue*, also *mongue* < Lat. *monachum* (a monk). He thinks that "morguer" meant originally to do or behave as a *nun*, then to have a grave, severe, proud, and haughty look, and then to examine intently. Hence would be formed the

substantive "morgue" (un air grave et orgueilleux), and "morgue" (l'endroit où l'on examine les corps morts). This is all very pretty, but does it rest on any solid basis? Is there any evidence for an old Provençal verb, derived from *morga* (a nun), with the meaning to do or behave as a nun? Is it probable that a verb derived from an extremely rare form of a Provençal word should have so spread over the north of France as to have formed a derivative (*morgue*) in the Norman patois? Before we can accept Dr. Chance's etymology of "morgue" from old Provençal *morga* (a nun), we must have more evidence than Dr. Chance has brought forward.

There is a good deal of extremely hazardous etymologising in Dr. Chance's very long and very crowded letter, but there would be no room in your columns to discuss all the doubtful points. Perhaps I may be allowed to make one or two observations on a few of the details which form parts of your correspondent's argument.

1. Speaking of the change of *monga* into *morga*, Dr. Chance supposes that he finds analogies in *coffre* > *coffinium* and *ordre* > *ordinem*; but these instances are not to the point, as the cases are not exactly analogous: an intervocalic dental *n* in an unstressed syllable is a very different thing from a guttural *n* preceded by a nasalised *o* in a stressed one. I think I can give a precisely analogous instance: the word *chanoine* > *canonicum* has the same French termination as *moine* > *monachum*. O.F. *moine* is to Prov. *mongue* > *morgue* as O.F. *chanoine* is to Prov. *canongue* > *canorgue*. With this last southern French form we may compare the ecclesiastical Latin terms in Ducange—*canorgare* (in *canonicum suscipere*) and *canorgatio*, words occurring in wills leaving money to the chapter of the cathedral church of Nîmes.

2. There is a very common Provençal word *mourre*, of which Avril gives the following account: "*Mourre*, museau, groin, visage, nazeau; il se dit des animaux; on le dit par mépris de la bouche et du visage de l'homme." It will scarcely be credited that Dr. Chance is not indisposed to believe that this word *mourre*, with its low animal associations, is the same word as *morgue*, eventually derived (as he supposes) from Lat. *monachus*! Anyone who knows anything about French phonology will at once see that to derive *mourre* from *morgue* is an impossibility. In French, neither *re* nor *ry* medial and pre-vocalic can become *rr*. It is not to the point to appeal to English analogies, such as O.E. *morgen* > Eng. *morrow*, O.E. *borgian* > Eng. *borrow*, for English and French differ greatly in their laws of phonetic development; and besides, Dr. Chance has left out of account the Middle English stage *rw*, so that the comparison is utterly misleading.

3. Dr. Chance proposes an astonishing etymology for *morgeline* (the pimpinell). It will hardly be believed that he explains *morgeline* as a double diminutive of *morge* = *morgue*, "just as Jacques has given Jacqueline"! The French word *morgeline* is rendered by Cotgrave "*chickweed*, *hen-bit*." Gerard (p. 617) has "*Morsus Gallinae*, hen's bit . . . in French *Morselin* and *Morgeline*." This, the historical etymology, is to be found in Diez, Brachet, and Scheler. See also *Alphita*, ed. Mowat (1887, pp. 119, 196), and *Sinonoma Bartholomei*, ed. Mowat (1882, p. 25). Compare It. *mordigallina* (chickweed).

A. L. MAYHEW.

"ANGLICI CAUDATI."

Sydenham Hill: Feb. 4, 1893.

Mr. Toynbee writes as if in recent times this question had never been mooted. But this is not so. The matter has been discussed a good

deal during the last thirty or forty years. See *Notes and Queries*, 1st S. xi. 122, 252; 2nd S. iii. 473; v. 179, 306; xii. 100, 274; 7th S. vi. 328, 347, 433, 493; vii. 132, 212, 349, 433; viii. 36, 355, though in some of these notes the tails of other men than Englishmen are dealt with. I myself contributed one of these notes, viz., 7th S. vii. 349; and in it, after reviewing the more important of the previous notes, I suggest that the tail which the English are accused of wearing was at the first instance rather a moral tail than a physical tail. At any rate, it is a moral tail which is attributed to them by Jacques de Vitry (died 1244), and by Matthew de Paris (died 1259), in the passages referred to by Mr. Toynbee as quoted by Ducange, and also given by me at length in my note. Fuller too, as quoted in one of the above notes, tells us that the Comte D'Artois in 1250 called William Longsword, "Coward, Dastard, English tail"; while in the old "Romance of Richard Cœur de Lion" (ed. Weber, ii. 83) the Emperor of Cyprus calls Richard's messengers "taylards," and the king himself a "tayled king." In both these instances, the tail is again moral. *Taylord* has, of course, precisely the same meaning as the Italian *Codardo* (our "coward"), viz., a man with a long or big tail, or who, like a wild rabbit, puts it so much in evidence as to strike the spectator.

My notion is, therefore, that, perhaps in consequence of the easy conquest of England by the Normans, the English were very early looked upon as deficient in valour, and that, if the special epithet of *caudatus* was bestowed upon them, it was because in addition there was a tradition that some of them, especially the Kentish men, really had tails. Later on, when their valour had become well known and recognised, the tail ceased to be a moral one, and was talked of only as a physical tail. At any rate, with the exception of the one passage quoted by Mr. Toynbee from Wace (died 1184), three out of the four moral tail passages quoted by me are older than the physical tail passages quoted by Mr. Toynbee.

Otherwise, we must believe that, without their valour having really been called in question, the English (and with them the Normans) were jeered at as *caudati* in the sense of cowards, because the epithet had already been bestowed upon the former in consequence of the tail which tradition had assigned to certain among them. In any case, Mr. Toynbee has done wrong in saying nothing whatever about the moral tail.

F. CHANCE.

"A VISIT TO JAVA."

London: Feb. 11, 1893.

In the review of my *Visit to Java*, published in the ACADEMY, February 11, Prof. Keane charges me with a fault, which, if it existed, would seriously detract from the value of the book. He says:

"The author . . . makes so little claim to rank as an original observer, that most of the descriptions of scenery, plant life, ancient monuments, as well as the chapters on the culture system, Javanese history and literature, are frankly taken from Wallace, Raffles, Leemans, and a few other standard authorities."

Adding:

"None of this, which occupies about three-fourths of the book, calls for special comment. . .

Will you allow me to point out that (1) The chapters in which I have for convenience treated such subjects consecutively do not form three-fourths of the book, but occupy 114 out of 283 pages.

(2.) In each of these chapters I have carried the reader down to the present day; and, therefore, having regard to the dates at which

these works were severally published, it is an actual impossibility for me to have made use of such standard authors in the way suggested. How could Raffles, for example, who died in 1826, provide me with material for my account of Baron Mackay's speech in 1891, or for that of the eruption of Krakatoa in 1883? Even with respect to the comparatively recent work of Leemans (1874), if Prof. Keane will turn to my chapter of the Hindu Temples, he will find that my account of the Boro-Boedoe temple is based upon the opinions of archaeologists in Batavia, and that I have pointed out fresh discoveries made since Leemans edited the famous compilation which bears his name.

The sources from which I have gathered the fresh information which I claim to have laid before the public extend from a report furnished to the Viceroy of India by an eminent financial authority in Java (and printed privately), to the series of water-colour studies of tropical plant life which I made in the Buitenzorg gardens; from Vreede's *Catalogus* (published only last year) to the drawings and descriptions of Wayang characters which I made in the Batavian Museum. (Why Prof. Keane should think it necessary for me to borrow descriptions of "scenery" from other travellers, when I have some three hundred water-colour and pencil sketches of my own, I fail to understand.) In particular, during my stay in the island, I had the fullest opportunities for gaining information placed at my disposal by the officials and by friends. On this subject I have naturally been somewhat reticent; but I have yet to learn that such reticence on the part of an author is sufficient to justify a statement so erroneous and misleading as that which I now ask you to allow me to correct.

W. BASIL WORSFOLD.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, Feb. 19, 11.15 a.m. Ethical: "The Labour Problem," by Mr. Tom Mann.

4 p.m. Sunday Lecture: "Through Turkestan to the Foot of the Pamirs," illustrated, by Mr. Herbert Jones.

4 p.m. South Place Institute: "Daily Life at Tanganyika," by Capt. E. C. Hore.

7.30 p.m. Ethical: "What is an Ethical Society," by Mr. J. H. Muirhead.

MONDAY, Feb. 20, 5 p.m. London Institution: "Three Views of the Fates of Dickens," illustrated with Readings, by Mr. C. Dickens.

5 p.m. Hellenic: "Recent Additions to the Parthenon Sculptures," by Mr. A. H. Smith; "Some Vases," by Mr. Cecil Smith.

7.30 p.m. Bibliographical: "Incunabula," by Mr. Stephen J. Aldrich.

8 p.m. Royal Academy: "The Sculptures of the Mausoleum," III., by Mr. A. S. Murray.

8 p.m. Victoria Institute: "Life and the Physical Forces," by Mr. J. W. Slater.

8 p.m. Aristotelian: "The Nature of the Subject," by Mr. Alexander S. Shand.

8 p.m. Society of Arts: Cantor Lecture, "The Practical Measurement of Alternating Electrical Currents," IV., by Dr. J. A. Fleming.

8 p.m. Chemical: Extra Meeting, Kopp Memorial Lecture, by Prof. T. E. Thorpe.

8.30 p.m. Geographical: "A Journey across Tibet," by Capt. H. Bower.

TUESDAY, Feb. 21, 3 p.m. Royal Institution: "The Functions of the Cerebellum," VI., by Prof. Victor Horsley.

7.45 p.m. Statistical: "Observations on Mental and Physical Conditions of Children," by Dr. Francis Warner.

8 p.m. Civil Engineers: Discussion, "Electrical Railways," by Dr. Edward Hopkinson.

8 p.m. Society of Arts: "Wall-Papers and Stencilling," by Mr. T. R. Spence.

8.30 p.m. Anthropological: "Ethnological Notes on the New Hebrides," illustrated, by Lieut. Boyle T. Somerville; "Nicobar Pottery," by Mr. E. H. Man.

WEDNESDAY, Feb. 22, 8 p.m. Geological: "The Microscopic Structure of the Wenlock Limestone," by Mr. Edward Wethered; "The Affinities (1) of *Anthracoptera*, (2) of *Anthracomya*," by Dr. Wheelton Hind; "Geological Remarks on Certain Islands in the New Hebrides," by Lieut. G. C. Frederick.

8 p.m. Society of Arts: "Old Age Pensions," by Mr. T. Mackay.

8 p.m. University Extension Philosophic Society: "What is Philosophy," by Mr. J. H. Muirhead.

THURSDAY, Feb. 23, 3 p.m. Royal Institution: "The Factors of Organic Evolution," III., by Prof. Patrick Geddes.

6 p.m. London Institution: Travers Lecture, "The Present State of the Morocco Empire," by Mr. Donald Mackenzie.

8 p.m. Electrical Engineers: "The Testing of Alternators," by Mr. W. M. Morley.

8.30 p.m. Antiquaries.

FRIDAY, Feb. 24, 5 p.m. Physical: "A Handy Focometer," by Prof. J. D. Everett; "Plane and Spherical Sound Waves," by Dr. C. V. Burton; "Motion of a Perforated Solid in a Fluid," by Mr. G. H. Bryan.

7.30 p.m. Civil Engineers: Students' Meeting, "The Methods usually adopted in Devon and Cornwall for Dressing China-Clay and Tin-Ore," by Mr. R. Hansford Worth.

8 p.m. Ex Libris Society: Annual Meeting; Address by the Chairman of Council, Mr. J. R. Roberts.

9 p.m. Royal Institution: "Electrical Railways," by Dr. John Hopkinson.

SATURDAY, Feb. 25, 3 p.m. Royal Institution: "Sound and Vibrations," II., by Lord Rayleigh.

3.45 p.m. Botanic: Fortnightly General Meeting.

SCIENCE.

SOME SCANDINAVIAN BOOKS.

Dansk Etymologisk Ordbog. Ved E. Jessen. (Kjöbenhavn: Gyldendal.)

Glyphes des Rochers du Bohntän: la Suède. (Göteborg.)

Danske Adelige Sigiller. Dr. Henry Petersen. (A. Reitzel.)

IN the ACADEMY for 1890 (p. 596) I drew attention to the first part of an Etymological Dictionary of the Swedish language by Prof. Fr. Tamm, of Upsala. I remarked that it was of the highest importance to all English-speaking people. Our tongue contains so very large a Scandinavian element that every such word-book of a Scandian dialect throws light on a heap of our own words.

I have now the pleasure to announce the publication of Part 1 of a Danish Etymological Dictionary. As Swedish is impregnated with German and Finnish, so is Danish—like English—with Saxon and Frisian, and will therefore elucidate our words of a similar paternity. Dr. Jessen's Part 2 will appear very shortly, and the complete work will cost only four Danish crowns. Every word is concisely but clearly treated.

Many years ago the author made himself a name by several papers on the oldest Scandinavian history. Since then he has chiefly cultivated phonetic and grammatical studies, and his *Dansk Grammatik*, published last year (1891), is the very best yet produced in Denmark.

Several new parts have been added to the folio *Glyphes*, in French and Swedish, with copies of the newly found figure-drawings in that Swedish district—a splendid help to the unwritten annals of the bronze age. Baltzer's last part is No. 1 of a second series.

Many of your readers will also be glad to hear that Dr. H. Petersen has issued the first part of the *Seals of the old Danish nobility from the middle age*. The execution is admirable, every seal full size with a sufficient text.

GEORGE STEPHENS.

ANTHROPOLOGICAL JOTTINGS.

MESSRS. SAMSON & WALLIN, of Stockholm, announce the publication, on behalf of the Swedish Society of Anthropology and Geography, of a work on the Antiquities of the Bronze Age in Siberia, to be found in the Museum at Minusinsk, by M. F. R. Martin. This collection was formed about 1874 by M. Nicolai Martjanow, who opened many hundreds of tumuli on the steppes of the Upper Yenisei, in Western Siberia. M. Martin spent two months at Minusinsk in 1891, studying and photographing the collection. The work will consist of thirty-three heliotype plates, reproducing no less than 900 small objects of copper and bronze, together with descriptive text and an archaeological map. The edition is limited to two hundred copies, at a subscription of forty francs.

At the meeting of the Anthropological Institute on Tuesday next, the following

papers will be read: "Ethnological Notes on the New Hebrides," by Lieut. Boyle T. Somerville, R.N., illustrated by the optical lantern; and "Nicobar Pottery," by Mr. E. H. Man.

THE last number of the *Quarterly Journal* of the Institute (Kegan Paul & Co.) contains communications from Prof. R. K. Douglas, E. F. in Thurn, H. Ling Roth, and S. E. Peal; together with anthropological miscellanea and notices of books.

DR. JOHN BEDDOE'S Rhind Lectures on "The Anthropological History of Europe" are being continued quarterly in the *Scottish Review* (Alexander Gardner). In the number for October last, he dealt with Russia and the Balkan Peninsula; and now, in the January number, he treats of Scandinavia, Central Europe, and France. It is impossible not to feel that too vast a subject is being compressed into too narrow a space; and the reader must also lament that the conclusions do not admit of being expressed with more definiteness. But the personal opinions that the author expresses are always interesting. For example, regarding the Greeks:—

"Some portions of their country have been colonised *en masse* by Slavonians; others, as Attica, by Albanians. . . . Still, the old type is far from being extinct, either in Europe or in Asia. The ideal of the sculptors was, perhaps, always rare; but I have seen it, living and breathing and kissing my hands, in Asia Minor."

In a few cases only does he venture to speak with something like quantitative precision. In Bohemia, where the schools are divided into German, mixed, and Czech, the proportions of children with dark hair are respectively 718, 1398, and 1793. Again, in Belgium, the ethnical line of demarcation is clearly drawn. The Flemish-speaking, as opposed to the Walloon-speaking, provinces uniformly have the most blonds, the longest or narrowest heads, the greatest stature, and the longest noses. The line of division runs due east and west, a little south of Brussels, and a little north of Liège. For France we have the following general conclusions:—

"First, a short, dark, long-headed race, which was aboriginal, or else came in across the Pyrenees: this is the Iberian or Mediterranean, and is most pure in Roussillon and Corsica. Second, a short, thickset, rather dark, and very broad-headed race, which streamed in from the side of the Alps and the Jura, and so towards Brittany and the Pyrenees. Third, a tall, blond, long-headed race, which came in from the north and north-east, and also to some extent by sea. This, crossing with the second, has produced the tall, blond, short-headed people of Lorraine, Burgundy, and Franche-Comté; and crossing with the first, to a less extent, may have helped to produce some unexplained phenomena in the west."

In the next lecture, Dr. Beddoe will come to Spain, Italy, and the British Isles, touching also upon the Basques, the Jews, and the Gypsies.

THE last part of the *Internationales Archiv für Ethnographie* (Kegan Paul & Co.), which completes the fifth volume of this valuable and handsomely illustrated periodical, contains two continuations: Dr. W. Svoboda's paper upon the inhabitants of the Nicobar Islands, and Mr. J. D. E. Schmeltz's on the Ethnography of Borneo. There is also a report on the recent French mission to the Straits of Magellan, from which we learn that the Fuegians are rapidly becoming extinct. The largest and best known tribe, named Yahgan, is said to have numbered 1000 individuals in 1884, and only 300 in 1890. It is stated that their language contains about 30,000 words, including more to express the degrees of relationship than any European tongue; but yet they cannot count beyond three.

WE quote the following from the report of the committee of the Museum of General and Local Archaeology at Cambridge, describing the additions in the department of ethnology:—

"In 1891 the late Mr. H. B. Brady bequeathed to the museum a most interesting collection of weapons, implements, and ornaments, from the South Sea Islands. Among these may be mentioned some specially fine stone-headed clubs and hafted stone implements from New Guinea. To his brother, Dr. George Brady, the museum is much indebted for a valuable collection of objects of native manufacture, including a number of specimens collected in the South Sea Islands during the years 1835-1837 by the Rev. Daniel Wheeler. Dr. E. C. Stirling, of Trinity College, now resident in Adelaide, has presented a number of rare native Australian weapons, implements, and ornaments. Mr. E. H. Man has sent a collection of objects manufactured in the Nicobar Islands, which are extremely scarce. The committee have to thank Major R. C. Temple for a very complete collection representing the manufactures of the Andaman Islands. Mr. Man has expressed the opinion that it will be quite impossible to make so complete a collection again, as the native manufactures are fast dying out. The same generous donor has also lately sent a number of interesting objects of metal and earthenware from Burma; and a series of models of the fishing implements used by the natives of that country. Some specimens from the Sandwich Islands and other Polynesian localities were brought by the curator with money subscribed to the Accessions Fund. Some of these are of peculiar value and interest, having been collected during Dr. Bennett's whaling voyage in the years 1833-36."

SCIENCE NOTES.

PROF. R. VIRCHOW, of Berlin, will deliver the Croonian lecture before the Royal Society on March 16, his subject being "The Position of Pathology among the Biological Sciences."

AN extra meeting of the Chemical Society will be held on Monday next, when the Kopp Memorial Lecture will be delivered by Prof. T. E. Thorpe.

THE evening discourse next Friday at the Royal Institution will be on "Electrical Railways," by Dr. John Hopkinson, whose paper on the same subject comes on for discussion at the Tuesday meeting of the Institution of Civil Engineers.

AT the annual meeting of the Royal Microscopical Society, held last month, Mr. A. D. Michael was elected president for the current year, in succession to Dr. R. Braithwaite. The address of the retiring president was devoted to the development of mosses and sphagnum, illustrated with drawings and slides under microscopes.

SIR CHARLES A. ELLIOTT, as president of the Asiatic Society of Bengal, has announced his intention of founding a prize for the encouragement of original research in the physical and natural sciences. It will take the form of a gold medal, to be awarded at the annual meeting of the Society for the best work in a selected branch of science done by a native of India.

AT a recent meeting of the Académie des Sciences, M. Berthelot made a communication about some objects of copper, discovered by M. Sarze in the course of his excavations in Chaldaea. The analysis of these confirmed M. Berthelot's views as to the existence of an age during which pure copper was used instead of bronze, the latter being introduced after the rise of commerce in tin. A fragment of a small votive figure, found among the foundations of an edifice more ancient than the reign of King Ur-nina, was assayed for copper and chlorine by means of nitric acid. It contained neither bismuth, tin, antimony, zinc, nor magnesium: only traces of lead, arsenic, and

sulphur; and 77·7 per cent. of copper, the bulk of the rest consisting of alkaline earthy carbonates and silica. Its composition resembles that of the statuette of the Chaldaean King Gudea, and also that of the sceptre of the Egyptian King, Pepi I., of the VIth Dynasty, showing that in those early times tin was not known in the two most ancient homes of civilisation.

IN connexion with Prof. Strong's paper on the Cat, in the ACADEMY of January 28, we quote the following note on "The Cat in Tibetan Folk-lore," contributed by Mr. L. A. Waddell to the December number of the *Indian Antiquary*:—

"The cat is treated by Tibetans with the most marked attention and forbearance. Even when it spills milk, breaks or destroys any valuable object, or kills some pet bird, it is never whipped or beaten in any way, but merely chidden and driven away by the voice; while were a dog or a child to commit these offences, they would be soundly thrashed."

"Such very mild and considerate treatment might lead one to suppose that the cat is esteemed holy. But such is not the case. It is, indeed, regarded as a useful animal, to the extent that it contributes to the preservation of sacred pictures, robes, books, sacrificial food, and the like, by killing the rats and mice which consume and destroy these. But otherwise the cat is considered the most sinful being on earth, on account of its constant desire for taking life, even when gorged with food, and its torture of its victims. Its mild treatment is due to the belief that whoever causes the death of a cat, whether accidentally or otherwise, will have the sins of the cat transferred to his shoulders. And so great is the burden of its sins that, even were one *sir* (2 lbs.) of butter for each hair on the cat's body offered in feeding the temple lamps before Buddha's image, the crime would not be expiated."

PHILOLOGY NOTES.

M. BARTH, the well-known writer on Indian subjects, has been elected a member of the Académie des Inscriptions, in the room of the late Siméon Luce.

¶[PROF. HUGO SCHUCHARDT, of Gratz, is about to print in the Transactions of the Imperial Academy of Vienna, a study of the Basque verb, entitled "Baskische Studien I. Ueber die Entstehung der Bezugsformen des baskischen Zeitwortes."

MR. EDWARD SPENCER DODGSON has reprinted from the *Revue des Bibliothèques* for December last, a second part of his supplement to Prof. Vinson's *Essai d'une Bibliographie de la langue Basque*. It consists: first, of a list of works which have appeared since the publication of the *Essai*; next, of omitted editions, mostly of small devotional works; thirdly, of works omitted, few of which are of any importance; and lastly of additional notes, some of which are valuable. All these will be of great service for a second edition of Prof. Vinson's *Essai*; but they do not affect its position as by far the best and most useful bibliography of the Basque language.

THE *Classical Review* for February (David Nutt), which is a double number, contains almost too much matter for a single sitting. We have noticed elsewhere what is to us the most interesting thing—the obituary of Prof. Hort. In this connexion, we may mention what we believe to be the first utterance from Oxford upon the Gospel according to Peter. Mr. E. N. Bennett contests the view, which has found too ready acceptance, that the author has borrowed from the four Canonical Gospels. The French scholar, M. Lods—who has written on the Book of Enoch as well as on the two fragments associated with Peter's name—even goes so far as to maintain that the author did not have before him the Fourth Gospel at all.

Mr. J. W. Headlam, writing about the torture of slaves under Athenian law, argues that the *σπώλῃς ἐν βάρανος* was not intended as a method of eliciting the truth, but as a form of religious ordeal, which put an end to all further proceedings. Mr. J. C. Jones, of the University of Missouri, brings forward some evidence from Umbrian and Gothic with regard to the pronunciation of Latin *c, v, and s*. Prof. E. A. Sonnenschein writes about the prospective subjunctive, concluding that the subjunctive is used as a future-equivalent, wherever reference to the future is clear from the context. Mr. H. Richards begins some critical notes on the *Republic* of Plato; and another Oxford man, Mr. J. Solomon, contributes notes on the *Nicomachean Ethics*. Mr. G. Dunn, of Edinburgh, expounds a novel theory of the epitritic rhythm, with musical illustrations. Prof. Leeper sends from Melbourne a long list of notes on Liddell & Scott's Lexicon, and Prof. Cook Wilson concludes his criticism of one of the pseudo-Aristotelian treatises edited by Apelt. Of the reviews we must be content to notice only a few. Mr. Furneaux's edition of the *Annals* receives double attention—from the historical and from the textual point of view. Prof. Tyrrell, in noticing Mr. Grant Allen's version of the *Attis*, explains his own view of the galliambic metre, and sends a translation in that metre of a passage from Tennyson's "Oenone." Mr. A. Tilley criticises Mr. Baring Gould's "Tragedy of the Caesars," mainly from the standpoint of portraiture. Mr. A. C. Headlam is very severe upon Prof. Harnack's method in drawing from Justin Martyr an argument in favour of his theory that, in the early days of the Church, water was habitually used for the sacrament instead of wine. Under Archaeology, Prof. Ridgeway and Mr. Warwick Wroth discuss with one another the meaning of Greek coin-types; and Mr. C. A. Hutton supplies a few more fragmentary inscriptions from the pottery from Naukratis in the British Museum.

FINE ART.

THE GLASGOW INSTITUTE.

THE present exhibition of the Glasgow Institute of the Fine Arts maintains that comprehensive and eclectic character which has marked most of the previous displays of the body.

A few interesting examples of the art of the past have been included; and chief among these is Turner's "Modern Italy," a rich and admirable example of his later manner, remarkable for its wonderful rendering of extent and space, for its exquisite change and play of subtly divided colour, and for its skilful suggestion of the infinite detail of nature. Among the other old English masters, Gainsborough is represented by a largely touched landscape, very broad and restful in its massing of light and shade, and by a bust portrait, apparently a quite authentic example of the artist, but of no especial charm; while by Crome is a large rendering of great masses of low-toned foliage shading quiet water. The specimen of Rossetti, "Mnemosyne," is a singularly unfortunate one, being thoroughly typical of the most decadent phase of his later art; and by Cecil Lawson we have a pleasantly rich and glowing little subject, a view from "Don Saltero's Walk, Old Chelsea." Among the works by deceased foreign masters that are shown, is a fine example of Corot, "Cloches des St. Nicolas, près Arras," crisper in execution than most of that master's works, and with less of perfect quietude, and greater suggestion of the motion of nature, which has seldom been an artistic *motif* with this painter. Meissonnier is another of the deceased foreign painters who figure on

the walls, being represented by a pleasant and freely touched oil-sketch of a couple of cavaliers on a road that winds through a ruddy autumn landscape.

The contributions of living English painters are this year comparatively unimportant, the finest being a beautiful moonlight Nocturne by Mr. Whistler, eminently satisfying in composition—in the unerring placing of its masses, full of the most delicate gradation in all its forms, and very telling in the touches of pale yellow and the one flash of positive red that give definition and substance to the whole of the shadowy scene.

A few good pictures by living continental artists appear upon the walls, by far the finest being "The Foundling," by M. Matthew Maris, a work much higher and clearer in tone, and with more of definition, than is usual with the painter. It shows a child, with pale blonde hair and clear pallid skin, clad in blue and white, lying on the ground—with two ruddy and yellow butterflies hovering over her—starting out upon us with a singular look of placidity in her wide-opened eyes of subdued blue-grey. Mme. Ronner, too, sends a couple of cat-pictures, one of them, "Un Bout de Toilette," a work on a somewhat unusually important scale.

Among the more talented of the Glasgow painters, Mr. E. A. Walton is represented by a charming pastel, and by a careful low-toned portrait of a seated lady, "Miss Arbuckle." Mr. James Guthrie shows a single contribution, a forcible half-length of Major Richard James Hotchkiss. Mr. Lavery, in his "Mrs. Burrell," portrays very pleasantly a smiling lady, with the shade and sunshine of a forest dappling her cheeks and dress; and Mr. George Henry has a clever, if not specially pleasing, full-length of a young lady clad in a fashionable costume of brown and black. Mr. E. A. Hornell sends two little pictures, attractive, as his work always is, as rich studies of colour, but hardly touching the point of excellence which he has attained in some former exhibits, or even in the large subject now included in the exhibition of the Royal Scottish Academy.

The portraiture of Sir George Reid, always masterly, always unerring in its seizure of the characteristics of a sitter, appears in his powerful half-length of Prof. Gairdner, a presentation work, and in his hardly less able bust portrait of "John Duncan, Esq." Mr. W. McTaggart's art, fresh, breezy, and unlaboured, is seen in his "Bathers," one of the most delightful of his works, painted so long ago as 1874; and Mr. Lawton Wingate is at his best as a landscapist—and his best is very great—in "Clouds" careering over a stretch of grassy spring landscape, a picture full of a keen purity of tone and colouring. Mr. J. R. Reid sends two of his firmly handled, forcibly coloured, coast subjects. The better moments of Mr. Pettie's art appear in his brilliant and vivid portrait of "Auguste Manns, Esq.;" his less fortunate moods are reflected in the stiff, forced, and over-emphatic figure of "The Ultimatum." From Mr. James Paterson we have some refined and thoughtful landscape work in "Spring's Delay," and in "At the Organ" he has painted a well-composed and telling figure-subject.

The water-colour department of the exhibition does not contain much of importance, with the exception of two capital studies of tigers' heads by Mr. J. M. Swan, Mr. J. T. Ross's richly coloured "Turkish Bath," Miss C. Ross's full-length female "Portrait," some excellent landscape work by Mr. R. B. Nisbet, and several good studies of heads by Mr. H. W. Kerr. The display of sculpture is a varied and rather remarkable one for a Scottish exhibition, including, among its better con-

tents, examples of Macgillivray, Birnie Rhind, Onslow Ford, Harry Bates, Paul Newman, Ringel, Lucchesi, and Gascombe John. It seems curious that a committee, with sufficient knowledge of sculpture to bring together a collection of so high a class, should have disfigured their display by admitting such a grotesque and ludicrous failure as the knock-kneed "Surprise," by Mr. A. M. F. Shannan.

Special attention has this year been devoted to the display of architectural drawings, which, to the number of about a hundred works, fill an entire gallery.

LETTER FROM EGYPT.

Dahabiyeh Istar, Assuan: Jan. 29, 1893.

ON my way from Luxor to Assuan I spent a few days at El-Kab, where Mr. Tylor is continuing his work at the tombs which he began last year. This year he has a companion with him, Mr. Somers Clarke; and I found the two Englishmen occupied in clearing out the two VIth Dynasty tombs at Kom el-Ahmar, of which I gave an account in the *ACADEMY* last April (p. 333). Kom el-Ahmar is the modern representative of Hierakonpolis on the western bank of the Nile, opposite El-Kab. Before I left the place, the smaller of the two tombs was completely excavated, the larger one partially so; and the paintings and inscriptions which have been thus brought to light prove to be both curious and important. The king whose name appears in the tombs is Pepi I.; and it would therefore seem that one of the black granite statues obtained by the Boulak Museum in 1887, and described by M. Daresy in the *Recueil de Travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes* (x. 3, 4, p. 139), must have come from them. While the excavations were going on, I paid another visit to the tombs in the cliff westward of the Kom, and found some inscriptions in them which I had not previously noticed. Among them, in a tomb which was constructed in the reign of Thothmes III., I came across a long but mutilated text, which is dated in the reign of Ramses XIII. (or XII.), the last king of the XXth Dynasty. The king is entitled—"The good god, the lord of the two worlds, the beloved of Akhem, the hawk-god of Nekhen [the Egyptian name of Hierakonpolis], the giver of life, like the Sun, for ever." It was in one of these cliff tombs that, several years ago, I discovered a stele of the reign of Thothmes I., which I afterwards published in the *Proceedings of the Society of Biblical Archaeology*.

I have also added to my collection of inscriptions from the rocks of El-Hôsh (or El-Hoshân, as it is also called) to the north of Silsilis. This year I have found among them a few texts which go back to the age of the VIth Dynasty, as well as a *graffito* which gives the Egyptian name of El-Hôsh. The Greek inscriptions discovered in the quarries north of El-Hôsh by Mr. Harris, and subsequently published by Prof. Eisenlohr (in the *Zeitschrift für ägyptische Sprache*, 1885, p. 56) and Prof. Petrie (*A Season in Egypt*, 1887, pl. xvii.), had informed us that in the Roman period El-Hôsh was known as "The Anchorage" (*ὁ ἄγκυρας*); I now find that the Greek term is only a translation of the Egyptian name Per-Menna.

Here, at Elephantine, numbers of demotic ostraka are being found. They take the place of the Greek ostraka for which the ruins of the old city were so long famous, but of which no more have been met with for the last three or four years. At Karnak, however, the supply of ostraka seems inexhaustible, and I have again added largely to my collection of them. Among those I have purchased this year is one which gives "a list of the donkey-boys"

(ἀγοὶ τῶν ἀνηλίκτων) at Karnak at the beginning of the Christian era, the list having doubtless been drawn up for the purpose of taxation. The spelling of the Greek words is sometimes eccentric; thus on one ostrakon ἡμισυ is twice written ἡμοσι, and the same writer (who tells us how much wheat, barley, and castor-oil were taken by the Government on behalf of the Epistratēgos Sōros in the sixteenth year of Tiberius) also gives us δεικασίας εικοσι. In the ostraka of the Ptolemaic period ἀχ[ρ]οῦ μωια often takes the place of ἀχρὸν γόμοι, from which I infer that μωιον represents some Egyptian measure which was the equivalent of a "load."

Greek ostraka are also being disinterred at Medinet Habu. One of those which I have procured from that locality is dated in "the 4th indiction," but otherwise is similar in form to the tax-gatherers' receipts of earlier date found at Karnak and elsewhere.

The new head of the Egyptian department of Antiquities, M. de Morgan, is indefatigable. Already during the few months that he has been in the country, he has done more than was accomplished by his predecessor throughout the long period of his administration. Not only have forty-six new rooms been opened at the Gizeh Museum, filled with treasures which have hitherto been buried in the magazines of the establishment, but a Catalogue of the chief monuments belonging to the museum has just been published, together with a plan of the building. The Catalogue has been compiled by M. Virey, and will be a great boon to travellers. Excavations, moreover, have been carried on at Memphis and Saqqarah, which have resulted in the discovery of some interesting monuments; and M. Daressy is now employed in thoroughly clearing out the temple of Luxor, after which it will be protected from injury by a wall. Mr. de Morgan himself is at present moored at Sehê in his dababiyeh, together with M. Virey and the members of the French Archaeological School, who are busy copying and numbering the rock inscriptions between Assuan and Philae. At the same time excavations are being conducted at the Grenfell tombs, and 150 workmen are being employed in clearing the western face of the Ptolemaic temple at Kom Ombo. A rock inscription among the quarries south of Assuan has further led to the discovery of a colossal statue eight metres in height. At last the monuments of Egypt are in good hands.

There is a misprint in my last letter (ACADEMY, p. 40). The name of "Addu-ithe" should be "Addu-itlu."

A. H. SAYCE.

NOTES ON ART AND ARCHAEOLOGY.

THE new Grafton Galleries will open on Monday their first exhibition of paintings and sculpture, in which, it is understood, the work of foreign artists will hold a conspicuous place. The other exhibitions for next week are: a collection of "Pictures of Fisher Life," by Mr. Walter Langley, at the Fine Art Society's; and two series at the Japanese Gallery—"London," in water-colours, by Miss Rose Barton; and "Dordrecht," in oils, by Mr. G. C. Haité.

HERR FRIEDRICH BRUCKMANN, the well-known art publisher of Munich, has issued the prospectus of a work on the Renaissance Sculpture of Tuscany, on the same plan and scale as Brunn's *Monuments of Greek and Roman Sculpture*. The editor chosen is Dr. Wilhelm Bode, of the Royal Museum of Berlin, where he is keeper not only of the pictures, but also of the mediæval sculpture, which is specially rich in examples of the della Robbia and other Florentines. The object is to reproduce on a large

scale, for the purpose of study and comparison, all the most important Renaissance monuments, whether of artistic or historical interest, especially those in public and private collections outside Italy. The more eminent masters will be represented as completely as possible, while room will be found for a selection of the works of their pupils, arranged in groups. Dr. Bode will write a short sketch of each sculptor, with the special aim of indicating common characteristics and identifying unknown works. The mode of publication will be in about seventy parts, each containing five plates imperial folio, to be issued at intervals of three weeks. In England, subscriptions at £1 a part will be received by Messrs. Asher & Co., Bedford-street, Covent Garden.

MR. HUBERT HERKOMER and Miss Rose Barton have been elected members of the Royal Society of Painters in Water-Colours.

THE second annual meeting of the Ex Libris Society will be held on Friday next, February 24, at 8 p.m., at St. Martin's Town-hall, Trafalgar-square. The chairman of the council, Mr. James Roberts Brown, will deliver an address; and there will also be a loan exhibition of book-plates and heraldic curiosities.

THE second meeting of the Hellenic Society for the current session will take place at 22, Albemarle-street on Monday next, February 20, at 5 p.m. The papers to be read are—"Recent Additions to the Parthenon Sculptures," by Mr. A. H. Smith; and "Notes on Some Vases," by Mr. Cecil Smith."

MESSRS. BOUSSOD, VALADON & Co., of the Goupil Galleries, will remove next week from their well-known house in New Bond-street to 5, Regent-street and 10, Charles-street, St. James's.

ON Thursday next, Messrs. Sotheby will sell a collection of antiquities formed by the late M. S. D'Ehrenhoff, while Swedish minister at Constantinople. It includes marbles, terracottas, bronzes, gold ornaments, stone implements, &c., most of which were found in Asia Minor. Later in the same day, they will sell another property, consisting of devotional objects of the seventeenth and eighteenth centuries, such as reliquaries, votive medallions, enamelled pendants, &c.

It is not often that original copperplates engraved by Rowlandson and others of the old school of humourists come into the market. We hear, however, that a large parcel—which has probably been lying by for generations—is at the present moment for disposal.

WE are asked to state that the limit of age for candidates for the British Institution scholarships has been raised to twenty-five years.

A SINGULARLY interesting collection of nearly fifty bronzes by the best of the living and recently deceased sculptors of France and Belgium has been brought together in the rooms of the Société des Beaux Arts at Glasgow. Twenty-two examples of Barye are shown, consisting mainly of his animal pieces, so thorough in their modelling, so full of energy in their action, but including also his fine statuette of Napoleon I. Rodin is represented by his "St. John the Baptist," his "Mère avec son enfant," and three other striking examples. A series of six works represent Vanderstappen, including a half-size version in bronze of the statue of William the Silent, erected in marble at Brussels, a noble example of monumental sculpture; his mysterious and fascinating "St. George and the Sphinx," and his well-posed "Gleaner"; while, by Meunier, are five of his freely modelled peasant figures and other character-

istic subjects. Works by two English sculptors, Sir Frederic Leighton and Mr. Thornycroft, figure in the exhibition; and three fine works by Mr. Pittendrich Macgillivray, one of the younger and certainly the most talented of the Scottish sculptors, to whom the erection of the Burns statue at Irvine has just been entrusted. It is seldom that a provincial public enjoys the opportunity of examining so representative a collection of the best recent sculpture.

THE STAGE.

TENNYSON'S "BECKET."

THERE were few who expected that Lord Tennyson's "Becket" would be, upon the Lyceum or any other stage, the success that it has proved to be. Not only the first night audience, but the audiences that have followed it, and especially, as we are able to testify, the large and very representative audience of last Saturday night, have shown the keenest satisfaction in the piece and the performance. "Becket" is one of the most distinct of the Lyceum successes; and, without taking a share in any "conspiracy of compliment," we may say safely that it is a great personal success for Mr. Irving.

Late though it was in life that Tennyson addressed himself to statedly dramatic composition—to composition, that is, in which action is involved, as well as the conception and expression of sentiments other than your own—there can be little doubt but that he had some time and opportunity to profit by experience, whereby a chance is given for the succès d'enthousiasme to take the place of the succès d'estime. "Becket," even as Tennyson wrote it, was more effective than either "Queen Mary" or "The Cup." Yet, played quite as he wrote it, it would have seemed upon the stage diffuse and lacking concentration. The theatre has its own conditions. As an acting play, "Becket" has gained extremely by the abridgment to which Mr. Irving, in the right exercise of his discretion, has subjected it. In the study—whether in the present form or in the earlier and longer—it would be absurd to claim for it the highest literary distinction or anything approaching the greatest vitality. As a whole, "Becket" is scarcely an inspired utterance; yet it has fine scenes, fine passages, and, of course, from beginning to end, scholarly and delicate treatment. The language, if not often exalted, has generally the merit of directness and simplicity, and, at need, it does acquire elevation. Briefly, the piece is of a literary quality that is rare at any English theatre; and, in its presentation of famous characters of civil and ecclesiastical history, and of one character which imagination endows with the charm of romance, it makes a strong bid for popularity: it has the greatest chance of pleasing largely.

For all that, I cannot pretend that "Becket" would be as successful as it is, were it deprived of the advantages which representation at the Lyceum secures. Mr. Irving's "casts" have not, perhaps, always been the very strongest that could be obtained; but lately, as it seems to many people, they have obtained a singular completeness. The Théâtre Français, with its

boasted perfections—its perfections boasted of most loudly among us by those who thereby pose as the most difficult and the most instructed—would never (not even when its days were really “palmy”) have been able to cast such a play as “Becket” better than it is now cast at the Lyceum. For, not to speak for the moment of the two or three principal characters, there are quite small parts at the Lyceum filled by performers of rare merit and acceptability—people whose “spirits shine in them.” For instance, you have Mr. Howe, that veteran of engaging presence, rich voice, and ever judicious and appropriate action, heard for a few moments in the tiny part of the Pope’s Almoner; and, again, you have one scene, one very short scene, presented quite memorably by that genuine and discreet actress of comedy, Miss Kate Phillips. Nor can it be said that the rôles of John of Salisbury, of Herbert of Bosham, and of Roger, Archbishop of York, are anything but small; yet how admirably are we allowed to see them interpreted by Mr. Bishop, Mr. Haviland, and Mr. Beaumont! Passing to the really important, or, I should rather say, the really lengthy rôles—the rôles of the characters more in evidence—we have Mr. Terriss, with his handsome and manly presence, his bluff and decisive ways, showing himself to great advantage as the King. We have Miss Geneviève Ward realising the ideal of Eleanor—handsome, and almost fascinating, bitter, revengeful, cruel, and unwomanly, since horribly jealous; the relentless and untamed woman of the Dark Ages—that long nightmare of the *moyen âge*, is it not M. Renan who calls it? The handsome and wily savagery of the creature is brought before us by Miss Ward. And now for the two most important of the performers—for Rosamund and Becket, as the invention of Lord Tennyson has coupled them together. They are Miss Terry and Mr. Irving. Graceful, winning, and tender, these are the words that come to one most quickly to express all that Miss Ellen Terry is—her familiar self in fine—in the part of Rosamund. A far great variety than Miss Terry can claim belongs to Mr. Irving, in the first place, as a man, and, in the second, because he is Mr. Irving. In Becket he has added another and a quite new portrait to that accumulating group of subtle, vigorous, distinguished ecclesiastics whom, with the pencil of his own art, he has drawn in a fashion worthy almost of Holbein. Becket is a most finished picture. His bravery and fidelity—faithful first to the secular arm, faithful then to the spiritual—his obstinacy even, his occasional tenderness, his firmness and his piety—all these qualities or characteristics by the most refined methods Mr. Irving contrives to express. No performance of his has ever been more dignified, more expressive, yet more wisely restrained. Among his recent successes this is certainly one of the most conspicuous. As actor, he does his large part towards making the play not only acceptable, but thoroughly enjoyable. As manager, he bestows upon it such further advantage as a piece may gain when the resources of the Lyceum treasury and of

the Lyceum good taste are lavished upon its production. Things greater in themselves—greater as poetic productions—have of course been seen, but seldom anything more creditable. Seldom has somewhat limited literary material been applied to better effect.

FREDERICK WEDMORE.

“THE TWO GENTLEMEN OF VERONA” AT OXFORD.

HAVING produced with success in past years “Twelfth Night,” “Julius Caesar,” and “King John,” the Oxford University Dramatic Society did well to turn again to Shakspeare; but surely it were possible to choose a play more sympathetic and of greater interest than “The Two Gentlemen of Verona.” The performance, however, all things considered, was surprisingly successful, the play being produced in a way that reflects the greatest credit both on the society and the new theatre. Scenery, grouping, and costumes were, with one or two exceptions, entirely creditable; and some of the actors, bearing in mind that they were amateurs, can hardly be too highly commended. Mr. H. T. Whitaker, of Christ Church, the secretary of the society, made an excellent Valentine, delivering his lines clearly and with appropriate gesture and emphasis. The character of Proteus was sustained by Mr. E. H. Browne, of Balliol, whose conception was good, but whose delivery was marred by an obvious sense of the unsympathetic nature of the part. Mr. A. J. N. Booker, of Christ Church, spoke much too rapidly as the Duke; and the Thurio of Mr. T. A. Vans Best, of Magdalen, was somewhat melodramatic. As Launce, Mr. A. Ponsonby, of Balliol, was an entire success, thoroughly deserving of the applause which his performance won. The character was well thought out and well sustained; and he received no little support from the excellent behaviour of dog Crab, to whose intelligent antics was partly due, no doubt, the success of the play. Indeed, the dog is so good a comedian that one is inclined to credit the rumour that the choice of “The Two Gentlemen of Verona” was no little due to a desire to give him an opportunity to display his qualities. Mr. A. Bonnin, of Trinity, was fairly successful as Speed, but he treated the character in too burlesque a vein. To the ladies who sustained the feminine characters, much praise is due. Mrs. Charles Sim made a sympathetic and interesting Julia, Mrs. Herbert Morris acted with discretion as Silvia, and Miss Farmer fulfilled the small part of Lucetta. A blot on the production was the appearance and behaviour of the Outlaws, who were awkward in the extreme, and had the look of the robbers in “The Babes in the Wood.” But, on the whole, Mr. Alan Mackinnon, of Trinity, can be congratulated on his arrangement of the play; and we must not forget to praise Mr. H. J. Rowlands, of Exeter, for his singing in Schubert’s rendering of “Who is Sylvia?”

G. R.

[STAGE NOTES.

It is understood that Mr. Charrington and Miss Janet Achurch will be the new “actor-managers” of the Royal Theatre, which they will open probably on Saturday, March 4, with a new play, entitled “Alexandra,” adapted from the German. About three weeks later they will produce a piece by Mr. Brandon Thomas; while at certain Saturday *matinées* the devotees of Ibsen will be considered, by the repetition of that particular play in which

Miss Achurch’s success has long been unquestioned—we mean, of course, “The Doll’s House.”

MUSIC.

RECENT CONCERTS.

SEÑOR SARASATE gave his last concert for the present at St. James’s Hall last Friday week. The Spanish artist was in his best mood, and, of course charmed and delighted his audience. In Raff’s Sonata in E minor for piano and violin (Op. 73), and Saint-Saëns’ Sonata for the same instruments, he had plenty of opportunity for the display of his technical skill and marvellous delicacy of interpretation. Mme. Berthe Marx supported him in her usual careful and finished style. Señor Sarasate’s magic playing always seem to inspire her to do her best. The large attendance and fervid applause prove that these artists have lost none of their popularity.

Herr Joachim made his first appearance this season at the Popular Concerts, and was received with enthusiasm. He led Beethoven’s Rasoumowski Quartet in C (Op. 59, No. 3). In the opening movement the intonation was at times sharp—the result probably of the high pitch—but later on there was a marked improvement. By the earnestness and wonderful vigour of his playing, however, he astonished and impressed his audience. The eminent violinist has laboured long in the cause of art, but with increasing years has lost none of his enthusiasm; and this, undoubtedly, is one great secret of his continued and undiminished success. It is interesting to note how he relies on works which have become established favourites; a Rasoumowski Quartet with a Joachim *rentrée* seems almost a necessity. The music, it is true, is old, and the reading familiar, but yet fresh enthusiasm gives to it new life. Herr Joachim may not perhaps help on the cause of modern art as much as one could wish; but, at any rate, he keeps fresh and green the memory of the great masters of the past. It is, in fact, his great reverence and affection for them which, apparently, make him careful of novelties, distrustful of “new paths”; one cannot serve with all heart and soul both the masters of the past and of the present. In the rendering of the Beethoven Quartet Herr Joachim was admirably supported by Messrs. Ries, Strauss, and Piatti. As solos he played in his best manner the *Adagio* from Spohr’s Eleventh Concerto in E minor, a graceful Capriccio by Gade, and a Bach movement by way of encore. Miss Agnes Zimmermann was the pianist, and her solo Schumann’s Etudes Symphoniques. It is impossible to praise too highly the neatness of her technique, or the clearness of her phrasing; but, for the most part, the music was interpreted in a too formal, one might almost say cold, manner. Miss Liza Lehmann was successful as the vocalist. In noticing the Spohr *Adagio*, the programme-book says:—“Some further ‘arranged’ movements of the kind would just now be welcome.” Every transcription must be judged on its own merits, and the pianoforte accompaniment in place of the orchestra for the Spohr piece is well written. But surely “arranged” movements should be tolerated rather than welcomed. With Spohr the accompaniment is not of vital importance, and when Dr. Joachim interprets his music, it is quite a secondary consideration. As a matter of principle, however, it would be wise at these concerts to give only works which can be presented in their original form; the accompaniments to old violin and cello music, provided only with a bass part, must, of course, be added so as to make the nearest approach possible to the composer’s intentions. J. S. SHEDLOCK.

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